

THE  
HVMILIATION

of the SONNE of GOD,

BY HIS BECOMMING

the Son of man, by taking the forme  
of a Servant, and by his sufferings  
under *Pontius Pilat*, &c.

O R

THE EIGHTH BOOK OF  
COMMENTARIES VPON  
the Apostles CREED:

CONTINVED

BY

THOMAS JACKSON D<sup>R</sup>. in Divinitie,  
Chaplain to his Majestie in ordinarie, and  
President of *Corpus Christi Colledge* in  
OXFORD.

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1895-1896

1897-1898

1899-1900



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## F I N I S.

**P**erlegi librum hunc, [cui titulus est, The humiliation  
of the Son of God, &c.] in quo nihil reperio quo mi-  
nus summâ cum utilitate imprimatur.

*Ex Aedibus Fulham:*

June 22.

Sa: Baker R. P. Episc:

Lond: Cap. domest.

## Errata.

Page 27 line 7. for esse be read else there be ~~שׁוּבָה~~ but:  
~~בְּנֵי אִשׁ~~ read ~~בְּנֵי אִשׁ~~, but ~~בְּנֵי אִשׁ~~ p. 70. l. 24. for the  
first way r. the fittest way p. 95. l. 27. for nor r. not p. 283. l. 21. for  
unto by him r. unto him by



# THE HVMILIATION

OF THE SONNE OF GOD:

OR

The eighth Booke of Commenta-  
ries upon the Apostles CREED.



That the man CHRIST JESUS  
was truely and properly the  
Sonne of God, not from his  
conception, birth, or circum-  
cision, but from eternitie :  
That the Sonne of God was  
so made man in time, that  
whilst the man *Christ Iesus*  
was conceived, borne, and circumcised ; He who  
was the Sonne of God, and God our Lord from  
eternity, was conceived, borne and circumcised  
in our flesh, hath been, though not the entire sub-  
ject, yet the maine scope of a former Treatise.  
Unto which by the assistance of this JESUS, and  
his holy Spirit, we now endeavour to annexe this  
present Treatise or Eighth Book of *Commentaries*

B

upon



upon the Apostles Creed; the subject and scope whereof is to shew, that the same God, and our Lord, who was conceived by the holy Ghost, born of the Virgin *Mary*, &c. did, (according to the Scripture afore extant) suffer under *Pontius Pilate*, was crucified, dead, and buried, &c.

Besides that which hath been delivered concerning this *Iesus* and our *Lord*, all that we are in these *Comments* to prosecute or meddle with (untill wee come unto the article of his coming to judge the Quick and the Dead, and the accomplishment of a Treatise already begun, concerning the Holy Catholique Church) will fall under these generals, *The Humiliation, The Exaltation, And Consecration* of the Sonne of God to the everlasting Priesthood.

Of his Humiliation, his death and sufferings: Of his Exaltion, his resurrection from the dead, his ascension into heaven, and sitting at the right hand of God, were the periods, or accomplishments: Of his Cōsecratiō to his everlasting Priesthood, his Agony, and bloody death, his rest three dayes and three nights in the grave, and resurrection thence, were the principall, though not the onely parts. To begin with his Humiliation.

SECT.



SECTION I.

Of the Humiliation of the Sonne of God,  
and the end why he did so humble him-  
selfe in the generall.

CHAP. I.

*In what sense the Sonne of God is said to have humbled  
himselfe.*



**I** *Lbeit,* the humiliation of the Son of  
God our Lord be not expressly men-  
tioned in the Apostles Creed, yet is  
it so emphatically exprest in *Canoni-  
call* Scriptures (whence the Articles  
of our Creed are taken, by whose rules they are  
to be interpreted,) that no man which admits the  
Scripture to be a rule of Christian faith and pra-  
ctice, can deny this humiliation of the Sonne of  
God to be a fundamentall point of beleefe, and  
rule of manners, and practice truely Christian. As  
to omit other Texts for the present, that one of  
our Apostle S. \* Paul shall suffice, *Let nothing be  
done through strife or vaine glory, but in lowlinesse of  
mind;*

\* Phil. 2.  
ver. 2, 3, 4,  
5, 6, 7, 8.

## Sect. I.

minde; let each esteeme others better than themselves. Looke not every man on his owne things, but every man also on the things of others. Let this minde be in you, which was also in Christ Jesus: who being in the forme of God, thought it not robbery to be equall with God: But made himselfe of no reputation, and took upon him the forme of a servant, and was made in the likenesse of men. And being found in fashion as a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse. If we consider this humiliation of Christ our Saviour in its generall or abstract notion, not as restrained unto particular circumstances of his death and sufferings, it is in some sort more peculiar to him as hee was and is the Son of God, than the matter of any other article following in this Creed. For when wee say (as we must beleieve) that the onely Son of God was borne, was circumcised, did suffer under *Pontius Pilate*, was crucified dead and buried, these and the like speeches can be no other wayes verified of him, as he is God, than *per communicationem idiomatum*: That is, the matters signified by these and the like speeches had their beginning and reall existence in his humane nature. For *that* alone was really capable of weaknesse, sorrow, infirmity, and of death: Yet in as much as the whole humane nature it selfe was but an Appendix of his divine person, (no person distinct from it) whatsoever Christ Jesus did doe or suffer in this nature, was done, and suffered by the eternall Sonne of God. The Sonne of God was truely humbled, in, and according to this nature in all his naturall, and more than



than naturall sufferings, from his birth to his death. Yet may we not say, that this Son of God did humble himselfe onely in these or the like undertakings, whereof the humane nature alone was really capable. That *exinanition*, or nullifying of himselfe, mentioned by our Apostle (*Phil. 2. 7.*) did not take its beginning from or in the manhood, but in and from the divine person of the Sonne of God. For it was no physicall passion or naturall affection, no passion at all, either naturall or supernaturall, yet a true and proper humiliati- on more than civill, though better resembled by humiliation civill, than by naturall. His obedience did not meerely consist in his patient suffering, but in the submission of himselfe to his Fathers will, before he suffered. Most willing he was to take upon him the forme of a servant, before hee actually tooke our nature upon him for our redemption; before the Angell *Gabriell* was sent unto the blessed Virgin; before the \* Psalmist had said on his behalfe, *Sacrifice and offering thou wouldest not: but a bodie hast thou prepared me; in burnt offerings and sacrifice for sinne thou hast had no pleasure: then said I, loe I come; in the volume of the book it is written of me: I delight to doe thy will, O God.* This unconceivable manner of his unexpressible willingnesse to doe his Fathers will, was the very life and soule of that most admirable obedience of his humane will to doe and suffer whatsoever hee did or suffered in our flesh: That, which gave the infinite value, and everlasting efficacy to his everlasting sacrifice, which was offered once for all.

\* Psal. 40.  
ver. 6, 7, 8.



Sect. I.

2. For taking a true, though an imperfect scale (for such is the best that man can take) of his humiliation and obedience, wee are to scan the meaning of our Apostle in the forecited place more particularly. Hee was, saith our Apostle, ἐν μορφῇ θεῷ, *in the forme of God*; the originall implyeth the very essence or nature of God. As much as wee are taught to beleieve in the *Nicene* or *Athanasius* Creed, where it is said, *Hee was of one substance with the Father, &c.* He was so in the *forme of God*, or so truly God, that he thought it no robbery, (no usurpation of any dignity which was not his owne by right of nature) to account himselfe equall with God. It was no robbery so to account himselfe, because hee knew himselfe so to be. Yet saith the Apostle, ἐαυτὸν ἐκένωσε, *he did* (as it were) *empty* himselfe, or sequester this his greatness, and became lesse, or lower than the sons of men, μορφὴν δούλου λαβὼν, by taking upon him the essentiall state or condition of a servant: being first made substantially man, that hee might be for a time essentially and formally a servant. For though every man be not a servant, yet every servant must be a man. Now the Son of God being thus found in the forme and garbe of a man, and in the formall condition of a servant, *He humbled himselfe yet lower, and became obedient unto death, even the death of the Crosse.* And that was a kind of death unto which by the Roman Laws, (whereunto he yeelded obedience) none but slaves, or malefactors of servile condition were lyable. And how ever, many of this state or condition, were put un-

to

to this ignominious death; yet none besides the man *Christ Iesus* did ever suffer it out of obedience or willingly, but for want of power to resist or eschew it. Had it beene in the power of the most abject slaves that ever did suffer it, to have called in but half so many Roman soldiers to their rescue, as *Christ Iesus* could have commanded of celestiall Angels, they would have sold their lives at a dearer rate, than the Emperors did, which were slain in battraile or mutiny.

3. But the man CHRIST JESUS, who was also the true Sonne of God, and who in that hee was the wisdom of God, did better know the horror or paines of a lingring death before he had experience of it as man, than any creature man or Angell, can doe: when HE *was afflicted and tormented, yet he opened not his mouth; but was brought (unto his Crosse) like a Lambe unto the slaughter, and as a sheepe before his shearer is dumbe, so opened he not his mouth. Isa. 53. 7.* This far exceeded all obedience of any man whether free borne, or a slave. His patience in all his sufferings did farre exceed the patience of dumb creatures, of Lambs themselves, of wormes, or meaner sensible passives. For none of them doth dye a violent death without striving or reluctance, without endeavour to annoy such as afflict or torment them: Whereas this Lamb of God, to shew himselfe to be the mirrour of patience and obedience, did pray for his persecutors, after the pangs of death more then naturall, had seized upon him; after he had been buffeted, spit upon, scourged, and every way most


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disgracefully abused; whilst hee endured the lingering and cruell torments of the Crosse, exasperated with bitter scoffes and revilings of his unrelenting persecutors, (uncestantly pouring vinegar in stead of oyle into his wounds,) gave not the least signification of discontent, either by word or gesture towards God or man; unlesse some haply will put a sinister interpretation upon that exclamation when he was ready to dye, *My God, my God, why hast thou forsaken me?* But of the purport of this exclamation, by Gods assistance, in its due time and place. In the interim without prejudice to any mans person or authority, I rest perswaded that this speech beareth no character of discontent, much lesse of despaire. To conclude this point, As there never was any sorrow like to his sorrow in his sufferings, so was there no obedience, nor ever shall be any obedience, like to his from the beginning to the end of his sufferings. This did farther exceed all his sorrows, than his sorrowes did the paines and sorrowes of other men.



CHAP. 2.

*That the dignity from which the Sonne of God had descended, and unto which the Sonne of man was to be exalted, were testified by many signs and documents during the time of his humiliation.*

I.  Nto this admirable lowlineffe of obedience, God awarded a correspondent degree of exaltation. For so the Apostle inferreth in the words immediately following, *Philip. 2. 9. & c. Wherefore (or for this cause) God also hath highly exalted him, and given him a name which is above every name; that at the name of JESUS every knee should bow, of things in Heaven, and things in earth, and things under the earth: and that every tongue should confesse that Jesus Christ is Lord, to the glory of God the Father.* The same Apostle, *Rom. 14. 9.* tells us, *To this end Christ both dyed, rose and revived, that he might be Lord both of the dead and living.* As man he was made Lord from his resurrection, but as the Sonne of God, and a distinct person from his Father, he was Lord from eternity: as to omit other places before cited, our Apostles inference in the 14. of the *Romanes*, ver. 10. 11. will make cleare to any Christian that can take it into due consideration, *We shall all stand before the judgement seat of Christ.* How is this proved, or whence had our Apostle himself this revelation? From the Prophet *Isaiah* Chap. 45. ver. 10. For there it is written, *As I live saith the Lord, every knee shall bow to me, and every tongue*



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*tongue shall confesse unto God.* Christ then not as man, but as God, was that Lord in whose name the Prophet speaketh this, *As I live, saith the Lord, every knee shall bow to me.*

2. Had this Lord the onely Sonne of God taken our nature upon him, though adorned even from the first moment of its assumption with such majestie and glory, as now it is; yet the assumption of it would have beene an humiliation of the Sonne of God, not physicall, but rather (as I said) civill, or *ad modum civilis humiliationis*, an incomparable and unparalleld affabilitie, an incomprehensible loving kindnesse. But for this Lord to be incarnate for us of a Virgin, to take our nature upon him charged with mortality and infirmities, to surcharge our ordinary humane conditions with the extraordinary estate of a servant; to burden this hard servitude with paine and torture, with disgrace and ignominies, more than servitude humane is capable of; This was that unexpressible humiliation and incomprehensible loving kindnesse towards us miserable men, which our Apostle so emphatically setteth forth for our patterne in submitting our wills to his most holy will, as he did his unto his Fathers. And our Lord himself requireth that we should be humble, as he is humble: not according to the measure of his humiliation, for that is as impossible for us, as to be as perfect as our heavenly Father is perfect; or as holy, as he is holy; Yet must we be truly holy, as our heavenly Father is holy, and sincerely humble as the Sonne of God our Lord and Saviour was humble.

ble. Our humiliation or obedience to his will, though it must be true, not hypocritical; yet in this life at the best, and in the best of men is imperfect in comparison of the obedience of heavenly Angels, though theirs be but finite. But the depth of the humiliation of the Sonne of God is, as he is, immensurable, truly infinite. Higher than God he could not be, but so high he was in glory and dignity from eternity: yet lower than man, than the most abject of the Sons of men, he vouchsafed for a time to be, that we might be at least made equall to the Angels; even Lords and Kings unto God, of slaves by birth and condition unto infernall Tyrans.

3. But could hee not have thus advanced us without any depression or humiliation of himself? could not we sonnes of men be made happy without the misery and sorow of the Son of God? The answer to this *Quare* will finde place hereafter. That which for the present deserveth our consideration, is that in all the severall degrees of his humiliation, God the Father was still pleased to exhibit some visible documents, or sensible manifestations of that glory and dignity, whereof his Sonne for a time had devested himselfe, and of that glory unto which as man for his faithfull service done in our nature he was to be exalted. His birth, we know, was meane in the eyes of men, his entertainement at his first comming into the world, (for lodging especially,) more despicable than the lodging or entertainement of poenitentiary Pilgrimes. Yet then welcomed into the world

## Sect. I.

world by an hoast of Angels sounding out gratulatory Hymnes unto God for the comfort of us miserable men, for whose sakes he who was their supreme Lord, did vouchsafe to descend thus low; and while they congratulate us, they doe truely adore him. But seeing the ditties of their congratulatory hymnes were heard onely by some few, and those men of meaner rank in Jury; God would have his glory proclaymed by those wise and potent men, which had seene his star in the East, and from the glorious appearance or secret significations made to them of it, came in person, first to *Jerusalem*, then to *Bethleem*, to tender that homage and service to this Infant, which they scorned to performe to *Herod*, or *Augustus Caesar*, of whose greatnesse no doubt they had heard, but did not admire or esteeme it in comparison of this late borne King of the Jews. These and other glimpses of that glory which was due unto him perpetually as man, though publicquely manifested, did not so much affect the stubborne hearted Jews, as the meanness of his ordinary condition or state of life did offend them. No question but that voice which came from heaven at his Baptisme, *This is my beloved Son in whom I am well pleased*, was heard by more than by *John Baptist*, and both testified and proclaimed by him to them that heard it not; and yet forgotten by most within three yeares space: so deeply forgotten, that they did not call to memory, at least not lay it to heart, upon the second publication of his glory. For some few daies before his sufferings, the like encomiasme of that  
glory



glory which was due unto him as he was the Son of God, was proclaimed from heaven, upon his prayers to this purpose, when his soule was heavy and troubled with expectation of approaching sorrows, *Iohn 12 26. &c. If any man serve me, let him follow me, and where I am, there shall also my servant be. If any man serve me, him also will my Father honour. Now is my soule troubled, and what shall I say? Father, save me from this houre: but for this cause came I unto this houre. Father glorifie thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it againe.* This document of his glory was more publique than the former, and the end and scope of it more solemnly avouched by himself, *ver. 29. 30. The people therefore that stood by and heard it, said, that it thundred: Others said, an Angel spake to him. JESUS answered, and said, This voice came not because of me, but for your sakes.*

4. Yet even this gleame of his glorious brightness, wherewith the peoples eyes were for the present dazeled, was shortly after so overclouded with the ignominies and indignities done unto him at his attachment, arrainment and execution, that his very Disciples had almost quite forgotten it. For so two of them give this and other glorious documents of his dignities for lost, after they had heard the news of his resurrection. *We trusted (say they) that it had beene he, which should have redeemed Israel. Luke 24. 21.* And what reason or pretence had they not to trust so still? Onely because the chiefe Priests and Rulers had delivered him to be condemned to death, and had crucified him.

*ver.*



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ver. 20. A strange drowlineſſe had fallen upon them, in that they could not foreſee that the day of his glorious Raigne over Iſrael thus foretoked by theſe and the like ſcattered rayes or dawns, was to be uſhered by a troubleſome night of ſorrows and ſufferings; and with this ſtupidity himſelfe upbraids them. *Then he ſaid unto them, O fooles and ſlow of heart to beleve all that the Prophets have ſpoken: Ought not Chriſt to have ſuffered theſe things, and to have entred into his glory? Luke 24. 25, 26.* Now all the ſufferings, and other Eclipſes of this Sunne of righteouſneſſe, were as clearly foretold as his future glory; both by expreſſe teſtimony and typicall matter of fact. By expreſſe teſtimony, *Iſaiah 53. 1, 2, 3. Who hath beleevd our report, and to whom is the arme of the Lord revealed? For he ſhall grow up before him as a tender plant, and as a roote out of a dry ground: He hath no forme nor comelineſſe, and when we ſhal ſee him, there is no beauty that we ſhould deſire him. He is deſpiſed, and rejected, a man of ſorrows, and acquainted with griefe: and we hid as it were, our faces from him. He was deſpiſed, and wee eſteemed him not.*

5. But were thoſe other interpoſed flaſhes of this day ſtarrs brightneſſe exhibited at his birth or firſt ariſing; at his Baptiſme, and at his paſſion as clearly foretold as the Eclipse of it in his ſufferings? That the Angelicall ſong or ſervice of Angels at his nativity were foretold by the Pſalmiſt, *Pſal. 97. 7, I ever tooke it, following the paths of the ancient, as a plaine caſe void of ſcruple, untill Ribera ſtumbled me in my courſe with a criticisme upon*

upon the Apostles allegation of this passage, Heb. 1.6. *And againe when he bringeth in the first begotten into the world, he saith, And let all the Angels of God worship him.* So our English, so *Erasmus*, and some of the most accurate Greek Interpreters according to the sense and meaning of our English. But this learned Commentator renders it thus, (I must confesse verbatim according to the originall) *Et cum iterum introducit primogenitum in orbem terræ;* When he bringeth his first begotten againe into the world, the words in the originall are thus, *ὅταν δὲ πάλιν*, not *πάλιν δὲ ὅταν*. Upon this ground this good Writer takes liberty to dissent from the best Commentators that had gone before him, and peremptorily denyeth this place to be meant of the Son of Gods first comming into the world. And it cannot be denyed, but that this 97. Psalm contains a remarkable Prophecy, that the Sonne of God, or God of Israel should be made Lord and King, and Judge of the world by peculiar right. This is one of those many places which (as in the former booke hath beene observed) cannot be meant of any, save onely of him who was truely God, and yet could not be punctually fulfilled, save onely of God incarnate. But *Ribera* should have considered that one and the same passage in any Psalm or Prophecy might have beene fulfilled in God incarnate at severall times, and alike literally refer to severall manifestations whether of his glory or of his sufferings. Yea sometimes one and the same place or proposition may literally and punctually refer both to his humiliation and exaltation,

\* See the  
seventh  
book, cap.  
17. §. 5.

## Sect. I.

tation, as that of the 8. Psal. ver. 5. *Thou hast made him little lower than the Angels; and hast crowned him with glory and honour.* Now if one and the same passage or prediction may be punctually fulfilled of God incarnate at severall times, or at his nativity, his baptisme, his transfiguration, and resurrection, &c. much more may severall passages in one and the same Psalme, or other prophecies be respectively fulfilled, some of his Nativitie or resurrection, other of his comming to judgement. It is then no concludent prooffe, which *Ribera* brings in prejudice of the Ancient to strengthen his owne opinion, that the testimony alleaged by the Apostle, *Hebr. 1. 6.* out of *Psalm 97.* cannot be literally meant of our Lord and Saviours Nativitie; because the chief scope of that place, is to foretell his comming to judge the world, when he shall be attended with an hoast of Angels. For if this attendance and obsequie be performed unto him, as is probable, by the whole hoast of Heaven; the celebration of his Nativitie, or first comming into the world by a band or company of these heavenly soldiers (how many, or how few, God onely knows) might be and certainly was a pledge or *praludium*. Nor doth the placing of the words in the originall necessarily argue but that the word *παύει* may have the same sense that it had in former places, that is, onely a repetition of testimonies without expresse reference to Christs first or second coming.

In that 40. of *Isaiah* \* before expounded, some passages (if not one and the same) literally refer to the


\* In the 7.  
Book, and  
28. Chap.



the incarnation, or first manifestation of the Word in the flesh, others to the declaration of him to bee the Sonne of God at his Baptisme, which *Iohn Baptist* acknowledged to bee the end and tenor of his Embassage. Where and in what manner that transcendent glimpse which was exhibited in the *an* of his humiliation, *Ioh. 12.28.* was foretold, and fore-signified in its proper place. But the former *quare* here opportunely presents it selfe againe; seeing such glory as these glimpses did portend, was due unto him perpetually, what necessity or urgent conveniency was there that hee should bee made so low; and so strangely humbled.

CHAP. III.

*Whether our finnes could have beene remitted without the humiliation of the Sonne of God, is a point not determinable by men: That the manner of the remitting our finnes by his humiliation, was the most admirable way, which Wisdome, Iustice, or Mercy could require.*

I  *Exemptorily to avouch that God could not have remitted the finnes of our first Parents without full satisfaction, nor advanced their sinfull seede unto glory without the disgracefull sufferings of his onely Sonne, would by some, and well might bee censured for a saucy doctrine: A*  
C doctrine,



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doctrine, more derogatory from the Omnipotent Majesty, than it would be to prerogatives Royall, to deny Kings or free Princes invested with it, the exercise of that most princely vertue, *Clemency*, or to grant a prohibition against them in case they should freely forgive offences committed against themselves, or afterwards honour the parties thus freely forgiven upon their extraordinary thankfulness for such gracious favours. This benignity no loyall Subject will grudge or repine at, when it is practised by his liege Lord and Sovereigne; and shall we deny the like freedom to infinite Majestie, whereof benignity, and graciousnesse infinite, is (to speake after the manner of men) a speciall branch or dimension.

2. Yet on the other side resolutely to determine that the sinnes of our first Parents could have been remitted without satisfaction, or their seed advanced to glory without the humiliation of the Sonne of God; would be a rash, if not an unsound resolution. For albeit wee take it for granted, that earthly Princes of the best temper may freely pardon any offences against themselves, and crowne this speciall favour with the advancement of the persons so offending, to higher place and greater honour than formerly they did enjoy: yet will it not hence follow, that the Omnipotent and most just Judge might have done the like. For, he is not of Majesty or of gracious goodnesse onely, but of justice truly infinite; the immutable and indispenfable rule of justice

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justice and goodnesse. And he alone who is wisdom truly infinite, can determine whether the remission of mens sinnes without satisfaction, or the award of glory without some interposition of merits, doe not imply some contradiction to the rule of justice infinite, which they doe not imply to infinite Majesty or benignity. The greatest Majesty on earth may more justly pardon offences done against themselves, than they can doe the like offences against the publique Law it selfe, or the community of men under their government. For earthly Princes how great or good soever they be, are no living lawes of goodnesse, no living rules of justice. This is the prerogative of the Almighty Lord to be both a most righteous Judge, and the very Law or Ideall rule of righteousness.

3. Not Princes onely, but every private person, or publique Magistrate (so they sit not in the seat of Justice) may pardon a crime for its nature capitall, if it be onely committed against themselves; as if a servant should take his masters purse, not by violence, but unwarily laid aside, and deny the finding, taking, or restoring of it; the master may without wounding his conscience dismiss the party delinquent of his service, without calling his life in question, although the crime be by humane law capitall. Nor should the master, if he take it, by this clemency incur the danger of the humane Law, if he be as well content to lose the money, as the delinquents service. In this case hee may doe to the worst of his ser-

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vants as hee desires it may be done to him, if his case or condition were the same. But if of a private master, he should become a publike Judge, and shew the same favour to him that had been his servant, being arraigned for the like offence committed against another; hee should hereby grievously transgresse both the Law of God and man. The true reason whereof is not because the former rule [*Of doing as wee would bee done unto*] doth hold, as one of late (but of the spirit of contradiction rather than judgement) hath taught; not universally or alwayes, but *ad plurimum*, for the most part, or now and then, or more certainly in private men than publike Magistrates. For they especially are most strictly tied to that fundamentall rule of justice and equity of *doing as they would bee done unto*. But seeing, as the great *Casuiſt Gerson* somewhere observes, Every Judge sustaines a double person; one of his owne, as he is subject to the like infirmities with other men; another of the Publike Weale, or Community wherein hee liveth. Hence it is, or should bee, that how mercifull or gracious soever he be by naturall disposition, or grace; yet when he ascends the seat of Justice, hee must lay aside his private person, all private considerations, and arme himselfe with the publike. Now the object of the observance of the former rule, of *doing as wee would bee done unto*, is not the person or party accused or arraigned, but the persons whom hee wronged, or may hereafter wrong. The greatest Judge in this case must do to the Common Weale, where-



whereof he himselfe is a member, as he desires it should be done to himselfe in like case, that is, to right them when they are wronged, and to protect them from further danger, by putting wholesome lawes in execution, for cutting off noisome members of publike Society.

4. But what of all this? God is no member of any Community, being in himselfe farre greater, and better than the whole Universe of things visible and invisible; and for this reason not bound to conforme himselfe to any of the former rules, which greatest Princes are by his Law bound to observe. However, hee is immutable goodnesse it selfe, more than the rule of all those rules of mercy, justice, and goodnesse which hee enjoines us to follow. It is most true, he can doe whatsoever he will, yet cannot anything be willed by him that is contrary to goodnesse, justice, or mercy. Though his mercies exceed the mercies of the best of men; yet some finnes there are which exempt men from participation of his mercies, finnes unpardonable to mercy it selfe. So saith our Saviour *Mat. 3. 28, 29* *Verily I say unto you, all finnes shall be forgiven unto the sons of men, and blasphemies; wherewith soever they shall blaspheme. But hee that shall blaspheme against the holy Ghost, hath never forgiveness, but is in danger of eternall damnation. And S. Matthew more fully Chap. 12. ver. 31. Wherefore I say unto you, what manner of sinne and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto man. And whosoever speaketh*



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a word against the Sonne of man, it shall bee forgiven him: but whosoever speaketh against the holy Ghost, it shall not bee forgiven him, neither in this world, neither in the world to come. It is not the sole infinitie of that Majestie against which wee sinne, that makes the sinne so unpardonable. For the Father is of infinite Majesty, the Sonne is of infinite Majesty, and the holy Ghost can bee no more: their Majesty and glory is coeternall, and coequall. The sinne here meant then cannot bee any speciall sinne more offensive against the person of the holy Ghost, then against the person of the Father, or the Sonne. Nor is it (whatsoever else it be) any one sinne specifically distinct from other sinnes, as murder is from lust, or lust from pride and envie, but rather a confluence of many grievous sinnes: It alwayes presupposeth a great measure of long continued contempt of Gods speciall favour, gifts, or goodnesse. Those whom our Saviour in the forecited places forewarnes, as being at the pit brink of this infernall bottomlesse sinne, were as S. Marke tells us, *Scribes that came downe from Ierusalem*, Mark. 3. 22. and as S. Matthew addes, *Pharisees too*, Matth. 12. 24. Both of them had seene or heard our Saviours miracles which were so pregnant that they could not deny the truth of them. The particular miracle which occasioned this discourse, was the healing of one possessed of a Devill, *insomuch that being blind and dumbe before, he both spake and saw; and all the people were amazed, and said, Is this the sonne of David? And when the Pharisees heard it, (or as S. Marke addes,*

addes, the Scribes which came downe from Jerusalem ) they said, *this fellow doth not cast out Devils, but by Beelzebub, the Prince of Devils, Matt. 12.22. Mark. 3.24.* And S. Marke giving the reason why our Saviour, after hee had called the Scribes and Pharisees to him, and debated this controversie with them, did forewarne them in speciall of this dangerous sinne, addeth, *Because they said, he hath an unclean spirit, Mark. 3.30.*

5. Into this fearefull sinne, or rather high measure of sinne, of whose danger our Saviour so graciously forewarnes these Scribes and Pharisees; those convert Hebrews to whom S. Paul wrote that excellent Epistle, were ready without his like admonitions to fall. *It is impossible (saith he) for those men who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the power of the world to come: If they shall fall away, to renew them againe unto repentance: seeing they crucifie unto themselves the Sonne of God afresh, and put him to an open shame. For the earth, which drinketh in the raine that cometh oft upon it, and bringeth forth herbes meet for them by whom it is dressed, receiveth blessing from God. But that which bringeth forth thornes and briers, is rejected, and is nigh unto cursing, whose end is to bee burned, Heb. 6. 4, 5, & 6.* Others perhaps in those times had either incurred this sentence here denounced, or stood in greater danger than these Hebrews did, of whom our Apostle at this time had good hope; But beloved, wee are perswaded better things of you,

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and things that accompany salvation, though we thus  
 speake. For God is not unrighteous to forget your  
 worke and labour of love, which yee have shewed to-  
 wards his Name; in that ye have ministered towards his  
 Saints, and doe minister, Heb. 6. 9, 10. Of our Apo-  
 stles punctuall meaning, or sence in these two ver-  
 ses last cited, as of all the rest unto the end of the  
 Chapter, I shall have occasion hereafter to treat.  
 Of the former verses, I have no more for this  
 present, or hereafter (for ought I know) to say,  
 then this; That their meaning, if any be disposed  
 to scan them more exactly, may (I take it) bee  
 best illustrated by the type or parallel exhibited  
 in the dayes of Moses, in those men which were  
 excluded by oath from the land of Canaan, Num.  
 14. 20, 21, 22, 23. And the Lord said, I have pardo-  
 ned according to thy word. But as truly as I live, all  
 the earth shall bee filled with the glory of the Lord.  
 Because all those men, which have seen my glory and  
 my miracles which I did in Egypt, and in the wilder-  
 nesse, and have tempted mee now these ten times, and  
 have not hearkened to my voice; Surely they shall not  
 see the land which I swore unto their fathers, neither  
 shall any of them that provoked me, see it. All these,  
 which were all the Males of Israel above twenty  
 yeares of age, save Caleb, Ioshua, and Moses, (who  
 was in part involved in this sentence) did beare a  
 true type, or shadow of those who offending in  
 like manner against Christ and his Gospel, we call  
 Reprobates, yet not so true types of such a sinne  
 against the holy Ghost, as those which went to  
 search the land of Canaan. And the men which  
 Moses



Moses sent to search the land, who returned and made all the Congregation to murmur against him, by bringing up a slander upon the land. Even those men that did bring up the evill report upon the land (after they had seene the goodlineffe, and tasted the pleasant fruits of it) died of the plague before the Lord. But Joshua the sonne of Nun, and Caleb the sonne of Jephunneh, which were of the men that went to search the land, lived still: and many happy dayes after that time, *Numb. 14. 36, 37, 38.*

6. Very probable it is, though I will not determine *pro* or *con*, that the irremissible sinne whereof our Saviour and S. Paul speake, for which there remaineth no satisfaction, was if not peculiar, yet *Epidemicall* unto those primitive times, wherein the kingdom of heaven was first planted here on earth by our Saviour: and the holy Catholike Church was in erection by the ministry of the Apostles, or in times wherein the extraordinary gifts of the holy Spirit were most plentiful, and most conspicuous. Even in those times, into this wofull estate none could fall, which had not tasted of the heavenly gift, of the good word of God, and of the powers of the world to come, and had not beene partakers of the holy Ghost. Nor did such men fall away by ordinary sinnes, but by relaps into Iewish blasphemy, or heathenish Idolatry, and malicious slander of the kingdom of heaven, of whose power they had tasted. God was good to all his creatures in their creation, and better to men in their redemption by Christ: of this later goodnesse all men were in some degree partakers.

The



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The contempt, or neglect of this goodnesse was not irremissible: the parties thus farre offending, and no further, were not excluded from the benefit of Christs satisfaction, or from renewing by repentance: but of the gifts of the Spirit which was plentifully poured out after our Saviours ascension, all were not partakers. This was a speciall favour, or peculiar goodnesse, whose continued contempt, or solemne abrenuntiation by relapse either into heathenisme, or Jewish blasphemy was unpardonable; not in that it was a sinne peculiarly committed against the person of the holy Ghost, but because it did include an extraordinary opposition unto the indispensable law of justice, or goodnesse, which God the Father, Sonne, and holy Ghost, are.

7. Some sinnes then there be, or some measure of them, which being made up, no satisfaction will be accepted for them. It is impossible according to the sacred phrase, that the parties thus delinquent should bee renewed by repentance. But whether according to this dialect of the holy Ghost, that grand sinne, whereof our Saviour, and the Apostle speaks be absolutely irremissible untill death hath determined their impenitency which committed it; or onely exceeding dangerous in comparison of other sinnes, I will not here dispute: much lesse dare I take upon me to determine either branch of the maine question proposed: As [*whether satisfaction were absolutely necessary for remitting the sinnes of our first Parents, or their seed?*] Or, [*whether the Son of*

of God could have brought us sinners unto glory by any other way, or meanes than that which is revealed unto us in his Gospel? ] It shall suffice me (and so I request the Reader it may doe him) to shew that this revealed way is the most admirable for the sweet concurrence of Wisdome, Justice, Mercy, and whatsoever other branches of goodnesse else bee, which the heart of man can conceive; more admirable by much than wisdome finite could have contrived, or our miserable condition desired, unlesse it had been revealed unto us by God himselfe.

8. For demonstration of this conclusion, and for deterring all which pretend unto the privilege or dignity of being the Sonnes of God, from continuance in sinne, no principle of faith, or passage in the sacred Canon can bee of better use then that 1. ioh. 3. 8. *He that committeth sinne is of the Devill: for the Devill sinneth from the beginning. For this purpose the Sonne of God was manifested, that hee might destroy the works of the Devill.* However, the words which severall translations doe render, one and the same word in the Originall (*ἐν τῇ ἀρχῇ*) bee of different signification in point of Grammar; yet is there no contradiction betwixt them upon the matter. Our later English which I alledged readeth [ that he might destroy ] the former, that hee might dissolve the works of the Devill. Neither of them much amisse, and both of them put together, or mutually helping one another, exceeding well. Some works of the Devill, the Sonne of God is said more

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more properly to dissolve, others more properly to destroy. Sinne it selfe, as the Apostle tells us, is the proper worke of the Devill, his perpetuall worke; for he sinneth from the beginning. And for this cause the man that committeth sinne is of the Devill, the Devills workman, or day labourer, so long as hee continues in knowne finnes, Sinne, the best of men dayly doe. But it is one thing to sinne and doe a sinfull Act, another to be *ὁ ποιῶν τὴν ἀμαρτίαν* (the phrase used by our Apostle) a worker, or doer of evil, *operarius iniquitatis*: Such workmen the sonnes of God, or servants of Christ cannot be, at lest so long as they continue sonnes or servants.

The points most questionable in those forecited words of S. Iohn, now to bee discussed in this preamble to the manner how the Son of God did dissolve, or destroy the works of the Devill, are two. The first, from what beginning the Devill is said to sinne, or to continue in sinne. The second, what speciall workes of the Devill they were, which the Sonne of God did or doth undoe, or for whose dissolution, or destruction hee was manifested in our flesh.

CHAP. 4.



From what beginning the Divell is said by S. John  
to sinne. Whether sinne consist in mere privati-  
on, or have a positive entity, or a cause truly ef-  
ficient, not deficient onely.

**I** He word *Beginning*, is some times  
taken universally and absolutely, as  
it reacheth to the first moment of  
time, or to the first beginning of  
heaven and earth, of all things visible and invis-  
ible, which have beginning of being. \* From  
this utmost extent of the word *beginning*, S. John  
in the beginning or entrance into his Gospel  
strongly inferrs, that the Word by whom  
all things were made, was truly God, without  
beginning or end of dayes, because he was in the  
*beginning*, that is, had a true and real existence,  
when all things whether visible or invisible,  
which were created by him, did but begin to be.  
But the beginning mentioned by the same Apos-  
tle in the forecited place, 1. John 3. Cannot be  
stretched so farre as to make it pertain upon the  
first beginning of time, or of all things made or  
created. First, it is neither certaine nor probable  
that any of the highest substances were crea-  
ted, or began to be before all other creatures.  
Secondly, it cannot be certainly knowne whe-  
ther the blessed Angels which keepe their stati-  
on, and the collapsed Angels, were all created in  
the

\* See the 7  
book cap.  
26. § 34.



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the same instant: or if it were certaine or granted that some of them were created before others, though all of the same day; yet could there be no certainty or probability that the collapsed Angel which is become a Devill (or prince of Devils, who S. *Iohn* saith, sinned from the beginning) was created before all other Angels, or with the first that were created. Most probable it is (in my opinion) that the Angels were all created in the fourth evening and morning, together with the Sunne and Moone, and the Starres of the Firmament, two dayes before man was created. Thus much these words of God unto *Iob*, (*Chap. 38. ver. 4.*) seeme to import. *Where wast thou when I laid the foundations of the world, &c. or when the morning starres sang together, and all the sonnes of God shouted for joy?* If by the sonnes of God in this place the Angels be meant, then Lucifer, by which name we commonly describe the Devill, was then the sonne of God, an Angel of light, and did with the whole host of heaven praise, laud, and magnifie his Creatour: whosoever hee was created, God created him righteous and just.

Now albeit he was the first of all Gods visible creatures that became evill: though sinne it selfe did take its beginning from him, yet undoubtedly he had a perfect being before sinne did begin to be in him: hee did not, he could not sin in the same point of duration in which hee was created. Some therefore for this reason referre the beginning mentioned in S. *Iohn* to the beginning

ning of sinne, as if his meaning in their construction were thus: Satan sinneth perpetually from the beginning of sinne, which had its first beginning in him. But though this be true, yet if wee stretch the *beginning* of our Apostle thus farre, it will not *close* so well with his collection or inferences: For the Devill in the same place is instilled, a *sinner* from the beginning especially, if not onely, with reference to those works which the Sonne of God was to dissolve or destroy. But the Sonne of God did not manifest himselfe on purpose to dissolve the works which the Devill had wrought in himselfe, or in the collapsed Angels his associats; but the works onely which they had wrought in man. For this cause saith the Apostle, *He tooke not on him the nature of Angels, but hee tooke on him the seed of Abraham, Heb. 2.16.* As the Devill is a liar, and father of lies since the beginning, so he was a sinner not onely in himselfe, but the beginner or begetter of sinne in man. And since he first begot sinne in him, he sinneth still as a worker, or foster-father of sinnes in mans posterity.

3. Whether our first Parents did sinne upon the same day whereon they were created, is to me uncertaine: and for this reason I will not dispute either upon the improbabilities or probabilities of the affirmative opinion which is maintained by many, of whose opinion I had rather make some good use, than move any controversie about it. Most certaine it is, that the old Serpent and his associats were sinners themselves, before

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before they seduced our first Parents to that first and hainous sinne of mankind. Whether one or more of them had possessed the visible Serpent, which *Moses* saith was *subtiler then all the beasts of the field*, (as the fittest instrument or organ) for accomplishing their designe against poore innocent man; his ruine was projected before hee or they could accomplish it. Most probable againe it is that they had grievously sinned against their God and Creator, if not before, yet at least from the Creation, or first beginning of man, whose estate they envied: yet whether they were irreversibly cast out of Gods gracious presence before the accomplishment of this their project against man, is not so certaine. More probable to me it is, that the accomplishment of this wicked project, which they could not hope to effect but by slanderings their Creator, did make up the measure of their former sinnes unto an unpardonable height; unto an height more unpardonable then the sinne against the holy Ghost is in men during this life. For wee read not of any curse or wofull Sentence pronounced, much lesse peremptorily denounced against the old Serpent and his associates, untill God had convented this visible Serpent, and the woman whom he had beguiled. But the curse denounced against that visible Serpent did fall upon the whole Legion of uncleane spirits, which had possessed it, or used it as their instrument, though perhaps possessed but by one.

4. In this seduction of our first Parents (if not



not before) the Devill committed sinne, no lesse then rebellion or high treason against his maker. In this alone, if not otherwise, he proudly sought to be like God, in that he made man of a servant or sonne of God, to become his slave, or vassall. He was of *Iulius Cæsars* minde, or rather *Iulius Cæsar* of his; and more affected to be Lord *Paramount* over earth and the visible creatures in it, then inferior, or *Compeere* to any Celestiall creature. And no marvell or matter of wonderment it is, if this combination of rebellion against God, and of envie against man, by God appointed the supreme Lord of all visible creatures, did make the breach, of Satans allegiance to his Creator so irreconcilable; that the true and onely Sonne of God would not vouchsafe to become his Lord Redeemer, as hee is of men, whom hee seduced. But whether *S. Iohns* meaning in the forecited place be, that the Devill sinneth from the beginning of sinne in man, or from the beginning of sinne in himselfe: From the one, or from the other beginning, hee still continueth to sin against God and man without end or intermission.

5. But is sinne in man in deed and truth the work of Satan? If truly and properly it bee a work, it is something or more then something, as being the work of him who doth not busie himselfe about small matters. It must be a thing either visible or invisible, and if it bee comprehended under either part of this division, why are wee taught to beleieve that God the Father Almighty is the Maker not onely of heaven and  
D earth,

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earth, but of all things visible and invisible in them? If all things were made by him, what could be left for Satan to work or make? The apparance of this difficulty moved that acute and learned Father S. *Austin* sometime to say, that sinne was nothing, and oftentimes to allot it a cause deficient onely, denying it any true positive efficient. And many good Writers since his time, in our dayes especially, overswaid with this Fathers bare authority, will have sinnes of what kinde soever, to be privations onely, no positive entities. But they consider not that the selfe same difficulties, besides other greater more inevitable inconveniences, will presse them no lesse, who make sinne to bee a meere privation, or to have a cause deficient onely; than they doe others who acknowledge it to have a positive efficient cause, and a being more then meere privation.

6. What then bee the speciall inconveniencies, wherewith their opinions are charged which make sinne either nothing, or but a meere privation? First wee account it a folly in man, a folly incident to no man, but an *Heautontimorumenon* to bee angry or chafing hot for nothing. Hence seeing the Almighty Judge doth never punish either man or Devill, but for sinne; we shall cast a soule aspersion on his wisdom and Justice; by maintaining sinne to bee nothing. But fewer in our times there be, (though some I have heard out of the Pulpit, which under pretence of St. *Augustins* authority) make sinne to bee meere nothing. But many there be who hold it to be a  
meere

meere privation, which is a meane betweene meere nothing, and a positive entitie. Yet admitting, (not granting) the nature of sinne to consist formally in privation: meere privations for the most part have causes truly efficient, fewer, causes merely deficient, if there can bee any causality in deficiency. *Blindnesse, deafenesse, dumbnesse*, are privations; and yet more men lose the sense of *hearing, sight, or feeling*, (in some particular members) by violent blowes, or by oppression of raging humours, than by meere defect, or decaying of spirits. And where one man drops into his grave for meere age (as ripe apples doe from the trees they grow on to the ground without blasts of winde or shaking) a thousand die a violent, or untimely death by true and positive efficient causes, either externall, or internall.

7. That which either hath deceived, or emboldned many Divines to allot sinne a being onely privative, is a Philosophicall or metaphysicall *Maxime* most true in it selfe, or in its proper sphere, but most impertinently applied to the point now in question. The *Maxime* is, *Omne ens, quò ens, est bonum*: Every entity in that it hath a being, is good. Most true, if wee speake of transcendentall goodnesse, or *bonum ensis*: for every thing which hath a true being, is accompanied with a goodnesse entitative. But the question amongst Divines is, or should be about moral goodnesse, or that goodnesse which is opposed to [*malum culpa*] that evill which wee call sinne.



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Now if every positive entitie, or nature were necessarily good, according to this notion of goodnesse: every intelligent rationally creature should be as impeccable as his Creator, and wee should truly sinne, (if to speake untruly bee a sinne) when wee say the Devill is a knave, or any man dishonest. For if every nature, or entity (as such) were morally good, it were impossible any nature or positive entity should bee evill qualified, should be laden with sinne, that is, with that evill which is opposed to goodnesse moral, or to holinesse; whether this evill be a meere privation, or positive entitie. For in as much as the sight, or visive facultie is the property of the eye, or in as much as this proposition is true: *Oculus, quà oculus videt*; this conclusion is most necessary, [when the eye hath lost the sight, or visive facultie, it is no more an eye, unlesse in such an equivocall sense, as wee say a picture hath eyes, though not so properly.] If a man cannot see (as we say) a *stume*, but with one eye, we account it no solecisme to say hee hath lost the other. The case in the former instances is more cleare: If Satan or man were morally good because they have a positive entity or nature; neither of them could possibly be morally evill, neither of them sinfull creatures, albeit wee should grant sinne to bee as meere a privation, as blindness is.

8. It is a *maxime* in true Logick (that is, in the faculty or science of reasoning absolutely true) and therefore true in Divinity also (for truth is but one, and it is her property not to contradict

tradict her selfe, though examined in severall subjects; *Quicquid convenit subjecto quò tale, non potest abesse sine subjecti interitu.* No naturall property can cease to bee, or perish, but together with the subject which supports it. Whence if that Angel which is now the Devill had been truly good, *quò Angelus*, or if goodnesse (moral) had belonged unto him, as he was a positive entitie, or rationally creature, hee had ceased to be either a rationally creature, or any thing else, when hee lost his goodnesse.

9. Of sinnes of omission, it is most true, that they finde place in our nature, rather by deficiency than efficiency; and yet even this deficiency for the most part, is occasioned by some formal positive act or habit. For this cause it is questioned among Schoolemen, Whether there is or can bee any sinne of meere omission, that is, not occasioned by the commission of some other sinfull acts precedent, or linked with some such act present. To deny all sinnes of meere omission in nature already corrupted, would bee more probable than in the first sinne whether of man or Angel. Neither of them could possibly have committed sinne, or done that which they ought not to have done, without some precedent omission of that which they ought to have done. But of this elsewhere more at large; and somewhat of it briefly in the next Chapter.

10. Sure I am, that the work which Satan wrought in our first Parents and in our nature, had a cause truly efficient, hath a being more

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than meerely privative. For it was a work so really great and so cunningly contrived, that the strength and wisdom of the Sonne of God was required (as being onely all-sufficient) to dissolve or destroy it; and is it possible that any so great a work could be wrought by deficiency, or a defective worker? Not Satan onely, but his instruments are as positive, as industrious efficient, as effectual workers of iniquity, as the best man which ever lived (the man CHRIST JESUS onely excepted) was, or is of righteousness. But it is true againe, that neither Satan nor his instruments can produce or make any substances or subjects: these are all the works of God whether they be visible, or invisible. What shall we say then, that God did create any naked substances, and leave it free for Angel or other his creatures to invest them with what accidents or qualities they pleased? No; if God had created any substances without accidents, they should have been morally neither good, nor bad: For all other natures besides the incomprehensible Essence, who onely essentially *is*, and whose essence is goodness it selfe, though they were made actually good, yet their goodness was mutable: it was but an accident or quality, no essential property. What shall we say then to the proposed objection, that sinne if it bee any thing, either visible or invisible, must be of Gods making, not the work of Satan, seeing we acknowledge God to be the Maker of all things visible and invisible?

11. The punctuall answer is, That this universal,



fall, [ God made all things visible, and invisible ] must bee extended onely to those things which are properly said to bee made or created. Now substances onely whether visible or invisible, are the immediate and direct effects and proper object of creation. Accidents had their beginning as appurtenances to their subjects, by resultance onely. That goodnesse which God approved in man, did result from his nature, not *quà talis*, but as it was the immediate work of God : it had no making or creation distinct from the creation of man. He that *moulds* a buller, or makes a materiall sphere, maketh both *round* ; and yet we cannot say that he makes *rotundity* or *roundnesse*, by any work or action distinct from the making of the bullet or sphere. *Facta sphaera simul fit rotunditas*: That which the Artificer intends, is a sphere ; yet cannot he possibly make a sphere, but *rotunditie* will by resultance arise with it, or from it. In like manner, when God made man, he made him after his owne Image and similitude : this was the *mould* in which he was cast ; and being cast into this *mould*, he could not but be good.

12. The humane nature, as framed by God, was like a muscical instrument exactly made and exactly tuned, both at once ; not first made, and then tuned. That body of earth into which the Almighty Creator first inspired the breath of life, was not first a man in *puris naturalibus*, and afterwards adorned or beautified with originall justice. That spirit of life, which God inspired into him, did so tune and season the whole masse


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or substance, that his reasonable soule or spirit did forthwith hold exact harmony with the Creators will. His inferiour faculties or affections, held exact consort with his reason. All this was the work of God, and with this harmony was God delighted; yet this harmony, though most exact, was mutably exact. The goodnesse or excellency of this sweet harmony in the humane nature became the object of Satans envy, and the mutability of this excellencie became the subject of his temptations: a subject capable of inticements unto evill. The onely mark which Satan aimed at, was to deface or dissolve this work of God, and in stead of this sweet harmony to plant a perpetuall discord in the humane nature; a discord, an enmity betwixt the soule and spirit of man and his God; a discord, an enmity, or civill warre betwixt mans conscience and his affections. Satan then did deface, or dissolve the work of God, and the Sonne of God was manifested to dissolve his works in man, and to destroy his power.

CHAP. 5.

## CHAP. V.

Of the first sinne of Angels and man, and wherein  
it did especially consist.

I tth the nature of sinne in generall, or according to that extent proposed in the beginning of the former book, I meddle not in these present *Commentaries*, but have reserved them to another work already begun in a *Dialect* more capable of such schoole nicities or disquisitions, than our English is. About the nature or specificall quality of the sinne of *Lucifer* (so it hath pleased the Ancients to stile that prince of the collapsed Angels) some question there is amongst Divines, and the like about the quality or nature of our first Parents sinne: as whether one or both of them were *pride* or *infidelity*. But *infidelity* in its proper use and signification, is rather a symptome, or concomitant of many sinnes precedent, than any one sinne; a distrust of Gods mercy for pardoning sinnes committed. It is to my capacity unconceivable how the first sinne of what creature soever should be *infidelitie*; or how the first degree of infidelity could find entrance into man or Angel, without some positive forerunning sin. But if by infidelity those Divines, whose expressions in this point I cannot approve, meane no more than incogitancie or want of consideration, wee shall accord upon the matter. For  
without



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without the omission of somewhat which they ought to have done, neither man nor Angel could have sinned so positively and grossly, as both of them did. Both were bound to have made the goodnesse of their Creator in making them such glorious creatures as they were, the choise and most constant object of their first thoughts and contemplations. But through want of stirring up that grace of God, which they received in their creation, or by not exercising their abilities to reflect upon the goodnesse and greatnesse of their Creator, they were surprized with a desire of proper excellency, or of greater dignity than they were capable of. By this meanes that sinne which was begun by incogitancy, or want of reflection upon the true object of their blisse, was accomplished in pride. For pride naturally results in men from too much reflection upon their owne good parts. And whilst they compare themselves with themselves, (as our Apostle speaketh) they become unwise, or which is worse, whilst they compare their owne good parts with others meane parts (whether such indeed, or to their apprehension) they slide without recovery into that foule sinne of hypocrisie. All men by nature, (that is from the *unweeded* reliques of our first Parents pride) are prone to overvalue themselves, and to thirst after greater dignities than they deserve, or are qualified for. This pride or ambition in the Angels was presently seconded with envy (as foule a vice, as pride it selfe, and its usuall compeere and companion) against the

the new and last-made visible creature man, and envy did as speedily bring forth that malicious practice against our first Parents, which (as was said before) in probability did make their sinne more unpardonable than the sinne of our first Parents was.

2. But admitting both their first positive sins, to have been for nature or specificall qualitie, *desire of proper excellencie*, whose branches are pride and ambition: this position admitted, will beget a new question or disquisition, to wit, What manner of proper excellency, or what degree of pride it was, for which their just Creator did punish them? Some are of opinion, that the height of that proper excellency, at which the Angels (at least one Angel) did aime, was personall union with the Sonne of God or God himselfe. But this opinion, without prejudice to the Authors or abettors of it, is very improbable, because the mystery that the Son of God should become a creature, or take any created substance into the unity of his person, was not for ought I have read, or can gather from any passage in Scripture, revealed either explicitly or implicitly before the fall of man; or before his convention for his Apostacy from God; which was not untill the first day of the second weeke at soonest, when the world was (as we say) in *facto*, not in *fieri* onely, as it respectively was in the first weeke, or seven dayes. When this opinion, that the assumption of any creature into unity of person with the Sonne of God, or with any person in the blessed Trinity,

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Trinity, was either known or probably conceived by man or Angel before the fall of man, shall be sufficiently proved, I shall yeeld assent to their opinion as probable, who think the first sinne of Lucifer was a desire or longing after personall union with the Sonne of God or God himselfe. No question but the old Serpent had sinned more grievously in the same kind than our first Parents did, when the woman by his cunning and malice, and the man by her prevarication did taste the forbidden fruit; in hope or expectation to bee made thereby like to *Elohim*, or God himselfe.

3. But was it possible that either the collapsed Angels, or man by their suggestion, should attempt or desire to bee equall with God, or to bee Gods Almighty? To bee in all points coequall with God, was perhaps more than Lucifer himselfe did desire: yet that even our first Parents desired to bee in some sort or other equall with God, is probable from the Apostles character of the Sonne of God [*Hee being, saith hee, in the forme of God, thought it no robbery to bee equall with God.*] This to my understanding implies, that the robbery or sacriledge committed by our first Parents for which the Sonne of God did humble and ingage himselfe to make satisfaction, was their proud or haughty attempt to be equal with God, at least in knowledge of good and evill. And yet, as was said before, the collapsed Angels had doubtlesse sinned more presumptuously, before they tempted our first Parents to the like sinne. Neither man nor Angel could have affected equality



lity in any one attribute with their Creator, much lesse in all or most, so they had made his glory, power, or majesty, the chiefe or principall object of their first contemplations. But how farre the previal sinne of omitting this duty, might let loose their strong and swift imaginations unbalanced with experience, or what entrance it might work for that desperate and positive sinne of Ambition, or seeking to bee equall or like to God for power and wisdom; God, and they onely know, if haply they now know, or perfectly remember the maner of their first transgressions. Many things, many learned and wise men doe, and attempt more, through incogitancy, want of consideration (or *ad pauca respicientes*) which by men of meaner parts would bee suspected for a spice of madnesse, if they had taken them into serious consideration before.

4. There is no Christian man, I am perswaded, this day living (unlesse he be stark mad) who if this interrogatory were propounded unto him in expresse termes; [*whether doe you think your selfe altogether as wise, as God the Father, Sonne, and holy Ghost,*] but would answere negatively, *I am not.* And yet how many writers in our time, through forgetfulnesse to put this or the like interrogatory to themselves, when they set pen to paper, have continued for many yeares together grievously sicke of our first Parents first disease, whatsoever that were; yet not sick of it in explicit desires or attempts to bee every way equall with God, but in implicit presumptions that they  
are

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are altogether equall with him in wisdom and knowledge, at least for the governing of this universe from the beginning of it to the end, and for the dispensing of mercy and justice towards men and Angels, before they had any beginning of being, and for ever, even world without end after this visible world shall be dissolved. To give a true and punctuall answer to all their presumptuous contrivances, or to accept their challenges in this kinde, would require more skill in Arts then most men are endowed with, and a great deale more time than any wise man or skilfull Artift can bee perswaded to mispend. It would be a very hard task for the cunningest needle woman or other Professor of manuell or finger-mysteries, to unweave or dissolve a spiders web, threed by threed, after the same manner which shee did weave it: And yet a meane housewife or childe may with a wing or besome in a moment undoe all that the spider hath wrought in a whole yeare. And so may every Novice in Arts unbubble all, that some great Clerks or Schoolemen have been twenty or thirty yeares in contriving or working, (as in setting forth maps or systems of the manner of Gods decrees before all times, or disputes about election or reprobation, as they are immanent acts *in him*) with that common but usefull exception, *aut nihil, aut nimium*. Their conclusions might (for ought I know) bee unanswerable and sound, upon supposition that they are every whit as wise as God. But this being not granted them, or the contradictory being granted,

granted, [*that the omnipotent Creator is his dix. παῶν  
wiser then they are :*] the most elaborate and longest studied Treatises, which it hath been my hap upon these Arguments to see, afford no document of greater strength or cunning than is exhibited in the spiders web. The Authors of them tell us onely (and herein we beleieve them) what they themselves would have done, if they had been delegated to make Decrees or Acts for the government of men and Angels, or what God should have done if they had been of his privy counsell, when hee made all things visible, and invisible. But what God doth, hath done, or will doe according to the sole counsell of his most holy will, *that*, they shew us not, nor goe about to shew, whilest they runne the cleane contrary way to that which God our Father, and the Church our mother hath prescribed us to follow. Now the way which the English Church from the warrant of Gods word, to this purpose prescribes, is to admire, not to determine the equity of Gods Decrees before all times from contemplation of the manner of their execution or sweet disposition of his providence in time. It is a preposterous presumption to determine the manner how they have been, or shall bee executed, by prying into the projection or contrivance of the Almighty Judge, before man or Angel or any thing besides God himselfe had any being.

5. He sinned grievously that said in his heart, or secret unexamined thought, *similis ero altissimo* (whether this bee meant of *Nebuchadnezzar* or some



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some other earthly Tyrant onely, or literally of one or more of them, and mystically of Lucifer.) But they sinne no lesse for the *act*, which say in their hearts, or presuppose in their implicit thoughts *altissimus est similimus mihi*: the most high God hath determined nothing concerning men or Angel, otherwise than wee would have done, if we had been in his place. They preposterously usurpe the same power which God in his first Creation did justly exercise who though not expressly, yet by inevitable consequence, and by implicit thoughts make a God after their own image and similitude. A God not according to the reliques of that image wherein hee made our first Parents, but after the corruptions or defacements of it, through partiality, envy, pride and hatred towards their fellow creatures. But of the originall of transforming the Divine nature into the similitude of mans corrupted nature, I have \* elsewhere long agoe delivered my minde at large. And I would to God some (as I conjecture) offended with what I there observed (without any reference or respect either to their persons or their studies) had not verified the truth of my observations in a larger measure, than I then did conceive they could have been really ratified, or exemplified by the meditation or practice of any rationall man. This transformation of the Divine nature, which is in some sort or degree common to most men, is (in the least degree of it) one of those works of the Devill, which the Sonne of God came into the world to dissolve by

\* In the  
4th. book  
of Com-  
mentaries  
upon the  
Apostles  
Creed, or a  
Treatise  
containing  
the origi-  
nall of un-  
beliefe, &c.  
See the  
former  
Treatise,  
chap. 44.  
45. &c.

by doctrine, by example, and exercise of his power. But what bee the rest of those works besides this? All (I take it) may be reduced to these generall heads. First, *the actuall finnes of our first Parents*. Secondly, *the remainder or effects of this sinne whether in our first Parents, or in their posteritie, to wit, that more than habituall, or hereditary corruption which we call, sinne originall*. Thirdly, *sins adventitious or acquired, that is, such vitious acts, or habits, as doe not necessarily issue from that sinne which descends unto us from our first Parents, but are voluntarily produced in particular men, by their abuse of that portion of freewill which was left in our first Parents, and in their posterity, and that was a true freedome of will, though not to doe well, or ill, yet at least inter mala: to doe lesse, or greater evill, or to doe this or that particular, ill, or worse*. Originall sinne is rather in us *ad modum habitus*, than an habit properly so called. All other habituall finnes or vices are not acquired but by many unnecessitated vicious acts: But to distinguish betweene vice and sinne, or betweene vicious habits and sinfull habits, is (to my capacity) a work (or attempt rather) of the same nature, as if one should goe about to divide a point into two portions; or a mathematicall line into two parallels.

6. Nor are these finnes enumerated, nor sinne it self *formally* taken the onely works of the Devill which the Sonne of God came to destroy, but these finnes with their symptoms, and resultances. For the Devill sinneth from the beginning in continuall tempting men to sinne, al-

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though

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though his temptations doe not alwayes take effect. He sinneth likewise in accusing men before their Creator, or solliciting greater vengeance than their sinnes in favourable construction, deserve. Now that neither his temptations, nor accusations do alwayes finde that successe, which hee intends, this is meerely from the mercy and loving kindnesse of our Creator in sending his Sonne to dissolve the works of Satan. The generall symptome or resultance of all sinne originall, or actuall, is servitude or slavery unto Satan, and the wages of this servitude is death: not this hereditary servitude onely; but death which is the wages of it, is the work of Satan. Yet a work which the Sonne of God doth not utterly destroy untill the generall resurrection of the dead. Nor shall it then bee destroyed in any, in whom the bonds of the servitude and slavery unto sinne have not been by the same Sonne of God dissolved, whilst they lived on earth. Hee was first manifested in the flesh and forme of a servant to pay the rancome of our sinnes, and to untie the bonds and fetters of sinne in generall. Hee was manifested in his resurrection to dissolve or breake the raigne of sinne within every one of us. For as the Apostle speaks, *He died for our sinnes, and rose againe for our justification.* And he shall lastly bee manifested, or appeare in glory utterly to destroy sinne, and death. CHRIST (saith the Apostle) *was once offered to beare the sinnes of many, and unto them that look for him shall he appeare the second time without sin unto salvation,* Heb. 9. 28.

S E C T.





## SECTION 2.

Of the more speciall qualifications, and undertakings of the Sonne of God for dissolving the works which the Devill had wrought in our first Parents, and in our nature, and for cancelling the bond of mankindes servitude unto Satan.

## CHAP. VI.

*Of the peculiar qualifications of the Sonne of God for dissolving the first actuall sinne of our first Parents, and the reliques of it, whether in them, or in us their sinfull posterity.*

I **T**He qualifications or undertakings of the Sonne of God for dissolving or remitting such actuall sinnes, as doe not necessarily issue from our first Parents, and for bringing them and us unto greater glory than they affected, doe challenge their place or proper seat in the Treatise

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designed to his exaltation after death, and his consecration to his everlasting Priesthood. Wee are now to prosecute the points proposed in the title of this Section, and in the first place such points as were proposed in the title of this Chapter.

2. The rule is universally true in works naturall, civill, and supernaturall, but true with some speciall allowances, *Vnum quodque eodem modo dissolvitur, quo constituitur*. Though the constitution and dissolution of the same work include two contrary motions, yet the manner or method by which both are wrought is usually the same; onely the order is inverted. And wee should the better know how mans first transgression was dissolved by the Sonne of God, if wee first knew how it was wrought by Satan, or wherein the sinne it selfe did properly consist. Infidelity or disobedience it could not bee, for these are symptomes of finnes already hatched. Whatsoever else it was, the first transgression was *pride*, or ambitious desire of independent immortality. Now the Sonne of God begun his work where Satan ended his; dissolving this sinne of pride, by his unspeakable humility. And to take away the guilt of mans disobedience or infidelity, which were the symptomes or resultances of his intemperate desires; the Sonne of God did humble himselfe to death, even to the death of the Crosse, reposing himselfe in all his sufferings upon God. The first man was the onely Favourite which the King of kings had here on earth, the onely creature whom hee had placed as a Prince

Prince in Paradise, a seat more than royall or monarchicall, with hopes of advancement unto heaven it selfe. It was a plot as malicious, as cunning, in Satan to dispossesse man of his present dignity, and to throw him downe from this height of hope to hellish slavery; to make him a creature more miserable than the earth, water, or other inferiour element, harboured any. Yet was his misery if wee found the very depth of it, not commensurable to the excessive measure of his pride. The ground or bottome of his pride was lower than the lowest part of the earth, as low as nothing: the height of it reached above the highest heavens. Man, who as St. *Augustine* saith, was but *terre filius*, & *nihili nepos*, the sonne of the earth, and nephew of nothing. Man, who if he had looked back to his late beginning, might have said to the silly earth-worme, *Thou art my sister*, and to every creeping thing, *Thou art my brother*; became so forgetfull of his originall, that hee sought (by the suggestion of Satan) to become like his Almighty Creator, who out of the same earth had made him so much more excellent than all earthly or sublunary creatures, as they were than nothing. But let the first mans pride, or Satans malice in hatching it, and the rest of that sinfull brood, receive all the degrees of aggravation which the invention of man can put upon them: yet the medicine prepared by the Sonne of God, will appeare more ample, than the wound is wide; and more soveraigne than it is dangerous. Satans cunning in



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working mans fall doth no way equalize the wisdom of the Sonne of God in dissolving this work. It is not probable, as was observed before, that Satan could so farre infatuate the first man as to make him affect to bee every way equall with his God, but onely to be like or equall unto him in some prerogative, as in the knowledge of good and evill; and probable it is hee did desire, that his immortality and soveraignty over other creatures might be the one independent, and the other supreme. Now these and all other branches of pride, whereof wee can imagine the humane nature by the Serpents suggestion to be capable, are more than countervailed, every way over-reached by the first degree of the humiliation of the Sonne of God. Hee was not onely like but equall to the Father, not in some one or few, but in all the prerogatives of the Divine nature. Hee was (saith the Apostle) *in the forme of God,* and (therefore) *thought it no robbery to be equall with God.* Yet hee vouchsafed to become, not like to man onely, but truly man, more then equall to other men in sorrows and sufferings.

3. Whatsoever equality or similitude with God it was, at which the first mans pride through incogitancy did aime, it was not effected, but affected onely, by way of triall. He could not out of a deliberate choise or settled resolution assure himselfe that hee should become such as hee desired to be. But the Sonne of God, who was truly God, out of unerrable, unchangeable, infinite wisdom, determined with himselfe to become

truly

truely man. How man, whilest man, should become more than man, truely God: neither the wit of man, nor the subtilty of the Serpent could have devised; although (by divine permission or grant) they had been enabled to accomplish, whatsoever to this purpose they could devise or imagine. But the *Wisdom* and Sonne of God found out a way, by which hee might still continue God, and yet become as truely man as he was God: a way by which the diversity of these two natures might still remaine unconfused without diversity of persons or parties. Though mans ambition had reached so high, as to aspire from that condition of *being* wherein God had estated him, to bee absolutely equal with God: yet his ambition had not been equall to that humiliation which the Son of God did not onely affect, but attaine unto. For although he became a man of the same nature that *Adam* was of, or any man since hath been, yet was he a man of a lower condition; of as low condition as any earthly creature could be: for as the Psalmist in his person complains (*Psal.* 22. 6.) Hee became *a worme and no man, the reproach of men*; one whom the very abjects amongst men did think they might safely tread upon with scorne.

4. For the Sonne of God to bee made man, to be made a man of this low estate or condition (whencesoever hee had taken his humane substance) was a satisfaction all-sufficient to the justice of God for mans pride; a *dissolution* most compleat of the first work, that our first Parents

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suffered the Devill to work in our nature ; if we respect onely the substance of it. But that no part of Satans work, no bond or tie of circumstance wherewith hee had intangled our nature, might remaine undissolved : the Sonne of God was made of a *woman* ; and this was to secure the woman, or weaker sex, that hee came to dissolve the works which Satan had wrought in them. For as the Apostle saith ; *The first woman was in the transgression, not the man* ; the man at least not so deepe in the same transgression as the woman. Shee alone (for ought we reade) committed the robbery, in taking the forbidden fruit from off the tree, her husband was the receipter onely : And by swallowing it by the Serpents suggestions shee first conceived and brought forth death, without her husbands consent or knowledge. Her transgression was twofold : Trust, or confidence in the Serpents promise : want of credence (through pride) to Gods threatnings. To dissolve this work of the Devill, so farre as it was peculiar to the woman ; the Sonne of God was conceived of a woman, without the knowledge or consent of man. Satan used the Serpent for his *proxie* to berroth himselfe unto our nature : the holy Ghost by the ministry of an Angel winnes the blessed Virgins assent or accord to become the mother of the Sonne of God. Seeing the first woman became the mother of sinne whilest shee remained a virgin, though then a wife ; the Sonne of God would have a virgin for his mother, yet a virgin wife ; a virgin affianced to a man. And thus



thus as the first woman, being not begotten but made of man, did accomplish Satans plot in working his fall, and corrupting our nature: so the Sonne of God being made *man* of a *woman*, doth dissolve this work by purifying what she had corrupted, and by repaying what the first man, and woman had undone.

5. There is a tradition concerning the *Messias* conception, and his mothers, father'd upon an ancient Jewish Rabbī by *Petrus Galatinus*, but as I conjecture, rather a Commentary upon his owne fancie, or some Monkish Legendary whom hee was pleased to grace. The abstract of this Legend, with his Cōment upon it, is thus. There was one special part of *Adams* bodily substance privileged from the contagion of the first sin, and this propagated by one special line unto posterity, untill it came to the mother of the *Messias*, who from the vertue of this preserved portion of *Adams* nature, was conceived without originall sinne, as being made out of this substance af-

ter

Capnio.

*Vellem expressius audire, an veteres Hebræorum senserint matrem Messie in peccato originali concipendam non fuisse. Galatinus. Quamvis ex his que diximus, satis (ut arbitror) aperte colligatur, tancpriscorum Iudeorum fuisse fidem, nedum opinionem: hoc tamen manifestius ex verbis predicta Rabboni haecados habetur: qui eodem in libro נחמיה Galē razeia, cum ad septimam Antonini Consulis urbis Rome petitionem inter cetera dixisset, propter matrem vero ejus scilicet: Messie ait David, Psal. 80. וְכִנָּה מִיְּמֵי נִחְמִיָּה הָאֵלֶּה, hoc est, & abacum quam plantavit dextera Dei. Dixissetque ei Antoninus, cur mater Dei comparatur abaco, curve dicit, eam a dextera Dei plantatam? Respondit sic ille, Similis facta est abaco mater Dei. Quandoquidem sicut abacus est armarium, quod Principes conficiunt ad collocanda vasa auri & argenti, ut gloriam suam, etque opes omnibus ostendant; Ita mater Regis Messie erat armarium, quod Deus contruxit, ut in eo sedeat ipse Messias ad ostendendam gloriam. Manifestatis sue cunctis mortalibus. Per id autem quod ait plantatam esse a dextera Dei, ostendit eam primam esse creaturam Dei in genere humano: sicut dictum est, Michæ. Cap. 5. וּמִצְאוֹתָיו מִקֶּדֶם מִיְּמֵי צִוְיָהוּ, id est, Et egressus eius ab æternitate, & a diebus seculi. Dicit enim egressus numero multitudinis. Quia sunt duo Messie egressus. Vnus Divinitatis, quæ est æterna ideoque dicit*

ab eternitate. Alter humanitatis, que in  
 sue matris extat substantia, que creata est  
 ab hora creationis mundi. Hec ille, quem  
 Iudei Magistrum nostrum sanctum nuncu-  
 pant. Ad quorum declarationem notandum  
 est. Quod opinio quorundam veterum Judeo-  
 rum fuit, matrem Messie non solum in men-  
 te Dei ab initio, & ante secula creatam  
 fuisse, ut paulo superius dictum est: verum  
 etiam materiam eius in materia Ada fuisse  
 productam, ipsamque gloriosam Messie ma-  
 trem principalem extitisse, cum eius amore  
 (ut dictum est) mundus creatus sit. Nam  
 cum Deus Adam perficeret, fecit quasi mas-  
 sam ex cuius parte nobiliori accepit matre-  
 riam matris Messie materiam, ex residuo ve-  
 ro eius & superfluitate Adam formavit.  
 Ex materia autem immaculate matris Mes-  
 sie factus est virgus, que in nobiliori loco &  
 membro corporis Ade conservata fuit. Que  
 postea emanavit ad Seth, deinde ad Enos,  
 deinde succedente ordine ad reliquos usque  
 ad sanctam Iehoiakim. Ex hac demum  
 virgine beatissima mater Messie formata fuit.  
 Et idcirco etiam Zach. cap. 4. sua prophe-  
 cia **ET EX TERTIO** hoc est petrum  
 primum, recte appellavit. Ex qua ut an-  
 tiqui funditorum exposuerant, exidendus e-  
 rat Messias. Neque quidem abs re, cum  
 tempore, gradu, & excellentia primaria fu-  
 tura esset. Ex qua quidem opinione aperte  
 concluditur, eandem gloriosam matrem Messie  
 non fuisse peccato originali infectam, sed pu-  
 rissimam a divina providentia preservatam.  
 Quocirca nec anima eius huiusmodi pecca-  
 tum in conceptione contrahitura erat. Petrus  
 Galatinus, lib. 7. per totum caput ter-  
 tium.

ter such a manner as the Mess-  
 as or Sonne of God was made  
 of a virgin. *Sis fides penes Au-  
 thorem.* We know the blessed  
 Virgin was the daughter of  
 Abraham, and the daughter of  
 David, but not by any porti-  
 on of Abrahams or Davids bo-  
 dy altogether exempted from  
 such alterations, as the Ele-  
 mentary vertues of which all  
 mens bodies are made, are sub-  
 ject unto. Nor was the body  
 of the Messias to be made of  
 any such portion of Adams  
 perpetually exempted from  
 the contagion of sin original,  
 unto the time wherein the  
 blessed Virgin was affianced  
 to Ioseph. The first exemption  
 of any portiō of the humane  
 nature, or substance of Adams  
 after his fall, was granted and  
 wrought by the immediate  
 hand of God in the concepti-  
 on of his Sonne by the holy  
 Ghost, which was immediatly  
 upon that sweet assent of the  
 blessed Virgin unto the An-  
 gel Gabriel, *Ecce ancilla, &c.*

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6 If it were lawfull to moralize such fables (as I take this of *Galatians* to be no better) the best moral I can make of it, would be this. However there had been many intermediat generations (as many as *S. Luke* relateth if not more) between our father *Adam* and the conception of the Sonne of God: yet was our Saviour in some respects the immediat Successor of *Adam*, the onely second *Adam*: His immediat Successor not in sinne, but of that purity of nature wherein the first *Adam* was created; and yet withall immediat successor unto that curse which *Adam* by transgression had incurred, but was not able to expiate nor to beare, save onely by the everlasting death of himselfe and his posterity. And for this reason (if I mistake not) the Sonne of God doth call himselfe, as no sonne of *Adam* before him did, *The Sonne of man*, by peculiar title. Yet was this a title, as *Maldonat* well observes, not of honour;

\* Mihi verò ratio cur ita sese vocaverit;

ut, anabus ex rebz petenda esse videret: altera quod solas ipse & Ezechiel, (imo Daniel etiam aliquando) ita vocetur, ut Irenæus, lib. 3. cap. 18. notavit: altera quod solus ipse se ita vocet. Nam alij in novo Testamento nunquam eum filium hominis appellant. Ex priorere intelligimus posse eadem, aut simili de causâ, quâ Ezechielem filium hominis appellari. Cui autem Ezechiel ita vocatus sit, eunt multas illie opiniones recensuerimus, illam R. Abraham maxime probavimus, vocari eum filium hominis, quia semper cum Angelis loquebatur; qui eum, ut a se, qui homines non erant, sed videbantur, distinguerent, filium hominis appellabant. Nec enim ipse, sed eum Angeli ita vocant. Simili fortasse ratione Christus, quia Deus erat, & filius Dei, quasi sancti is qui dicitur eum de se, ut homine, loquitur, filium hominis vocat. Non quod alius, sed quod aliter filius Dei, quia Deus, & filius hominis, quia homo esset, quemadmodum Augustinus judicavit. Ex posteriore probabilem conjecturam ducimus eum se non honoris, sed affectionis causâ ita vocare, sicut apud Prophetam verbum & opprobrium hominum appellat, Phil. 2. v. 7. Non enim nomen abjectionis esset, sed etiam cum aliquando eodem modo vocavissent. Sed observamus Ezechielem nunquam a se, sed ab aliis: Christum nunquam ab aliis, sed a se filium hominis appellari. Ideo ergo se filium hominis appellat, ut significet se, eum in forma Dei esse, nec rapinam ab his arripuit se esse equalem Deo, exinavisse tamen semetipsum, formamque servi accepisse, & habitu inventum, ut hominem, Phil. 2. 6, 7. Maldonat in cap. 8. Matthæi ver. 20.

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but of abjection; of greater abjection than the like title given to *Ezekiel* not by himselfe, but by the Angels: And yet *Ezekiel* is called by the Angel not *בן-אדם* but; *אדם*. Of the difference betwixt these two titles which are both exordes in our English by Sonne of man, I referre the Reader to the 49. *Psalme* ver. 2; and the Commentators upon it. As the Sonne of God was immediate Successour unto *Adam*, so he was the immediate heire unto the blessing promised to *Abraham*, more than heire, the Author and foundation of it: He was likewise immediate Successor unto *David*, and his kingdome: the onely body in whom the shadow of Gods mercies unto *David* for the good of Israel, and Judah was to be fulfilled. If hee had been immediate Successor unto *David* onely, this might have occasioned some suspition or distrust, that hee had been the Redeemer of the Jewish nation onely, or of the sonnes of *Jacob*. Had hee been immediate Successor unto *Abraham* onely, this might have occasioned the like surmise or fancy, that hee had been manifested onely to dissolve the works which Satan had wrought in *Abrahams* seed according to the flesh, which was much more ample than the seed of *Jacob*. But in as much as the Sonne of God did in time become the sonne of man, the immediate Successor unto *Adam*, the onely second *Adam* (though not the first, or second man from *Adam*,) This giveth us to understand that he was the next of kindred to all men, as they were men, whether Jewes or Gentiles.

He

He to whom the redemption of all mankinde did by right of kinred, without partiality, or respect of persons, equally belong. And for this reason hee did not take any created *party* or *person* into the unity of his divine *person*, but the meere nature of man, or seed of *Abraham*, as sequestred from all personall respects or references.

7. Thus was the Sonne of God to be qualified that his undertakings for mankinde might bee uniuersally beneficiall. But the *Basis* of his humiliation and undertakings in our flesh, *That*, from which ( being annexed to the dignity of his person ) the intensive infinity of the satisfaction for the sinnes of the world, and our redemption from the seruitude of Satan did result, *was the forme of a servant*, which hee voluntarily tooke upon him. A mystery not much looked after, much lesse into, by any Divines, whom it hath been my hap to reade. The most doe scarce make it so much as a comely metaphor, or significant expression of somewhat more than the state or condition of a man. But that the *forme of a servant* was a qualification of the Sonne of God distinct from his manhood may thus bee conclusively proved. The nature and essentiall forme of man did arise, and doth remaine in him since his resurrection from death: so did not the forme or condition of a servant; that, lies dead and buried for ever. By his resurrection from death, he did not onely of a mortall man, become immortal; but from the estate or condition of a servant, ( without the interposition of ought besides his


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his death) was made both Lord and King of all things created by him. It will therefore bee no digression to treat of the *forme* of a servant more at large in this method and order. First, *wherein the essentiall state or condition of a legall servant, doth consist.* Secondly, *of the exact correspondencie or identitie of forme betweene legall servitude, and servitude to sinne and Satan.* Thirdly, *of the formall identitie betwixt the state and condition of the Sonne of God, whilest hee was in the forme of a servant, and the two other formes and conditions of servants, to wit, legall servants, and slaves to sinne.* The onely difference betwixt these three sorts of servants, is in the matter of their servitude: the forme or essentiall condition is one, and the same in all three. Of the state of legall servants, and of our servitude unto sinne, I have after a popular or vulgar way more copiously discoursed upon severall occasions. The brieft or extract of so much of these discussions, as to my present memory is pertinent to this instant Treatise, must be the subject of the next discourse.



## CHAP. VII.

*Of Legall servants, and of the analogie betwixt their  
Civill estate, and the estate of wicked men.*

 F legal servants there were two sorts, one whom we call hired servants or apprentices, whom a *Latinist* would rather call *Famuli* then *Servi*. Others were *Servi*, servants properly so called, such as we would properly terme *slaves* or *bondmen*. Of *slaves* and *bondmen*, their Lords and Masters had a fuller power or dominion than any Master hath over his hired servants. Not the actions onely or bodily employment, but the persons of slaves or bondmen are at their Masters disposall; they had the same right of dominion over them, which men have over lands which they hold in *fee simple*, a power to alienate, to sell or set them to any other. And for this reason a slave or bondman is in Scripture called the Inheritance of his Master. Of hired servants the actions or employments onely are at their Masters disposall, their persons are free: nor are their actions or employments perpetually at their Masters disposall, but onely so long as the Covenant lasteth, and so farre onely as is covenanted betweene them. The greatest interest that their Masters can have in them is onely such as a man hath in lands and grounds which hee renteth of others: the fruits are entirely his which renteth the grounds: the soile or inheritance is the Lords or owner of it.

The

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The labours or employments of an hired servant are his Masters onely, his person is in *nullius bonis*, it is not the goods or chattell of another: What he can earne or get is his owne, so that hee is as much a free man, as a servant. The true and originall difference betweene both these kindes of *servants*, and a *free man*, is this: A free man hath power to dispose of his actions or employments for his best advantage: A servant (whether by Covenant, or a bondman) albeit he hath a reasonable will to desire his own good or preferment, yet hath hee no power or right to dispose of his owne actions, or employments, for compassing that good, which as he is endued with reason, he could project and forcast. For of his employments or expense of time, hee must give an account unto his Master. In respect of legall or civill freedome, that usuall definition is warrantable; *Liber est qui vivit, ut vult*: He is legally or civilly free which may imploy his labours or expend his time, as he pleaseth, for his owne good, without the controll or check of others. And he is a legall servant *qui non vivit, ut vult*, which cannot bestow himselfe or time according to his owne desire or will, but as his Lord or Master shall appoint. His Master by legall right may impose a necessity upon him, either of not doing that which hee desireth to doe, or of doing that which he desireth not to doe. A servant may desire to pleasure himselfe or his friend by his day labour, or other expense of time, but if this hee doe without his Masters consent or approbation, hee

hee wrongs his Master, who if hee please, may constraîne him to doe his businesse, and neglect his owne, or his friends. Againe, a servant may have a desire or resolution, not to gratifie or pleasure another (suppose his owne, or his friends enemy) by his service or employments, and yet if he be his Masters friend, hee may compell him to doe that partie whom hee mislikes, that good office, or service, which hee would not. Briefly, every servant hath a freedome of will in matters civill, but no *arbitrium*, no freedome of power, or right to dispose of himselfe, or of his actions for accomplishing that which he may freely will: hee must frame his course of politick or civill life *ex arbitrio Domini*.

2. From this difference of estate, or condition of a free man, and a servant, the Heathens did by light of nature rightly inferre; that every vicious man (though a Lord, though a Prince, or Monarch) was a true slave to his owne lust, or leud desires: that every wise, and temperate man, though a bondman for his legall state and condition, was a true free man. The Roman Orator in his Paradoxes (as he entitles them) to this purpose, was an Orthodox. And the Arguments which the Slave in the Satyricall Poet brings to prove his Master to bee a greater slave than himselfe, are unanswerable, *Tunc mihi Dominus, rerum imperis hominumque Tot tantisque minor;* Are you a Lord, and I a slave, when as you may bee commanded by more men, and by more desires, than I am subject unto? The slave acknow-



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ledged no more Masters than this one, whom if it would please but to say the word, his freedom might without difficulty be obtained, if the *Prætor* of the City would but vouchsafe (by his Masters leave) to lay his white rod upon him, and cause him to be turned once or twice about with some few other Ceremonies, he could be turned out of a slave into a free Citizen, in the space of an hour: whereas, if his Master had been turned round, (till his senses had failed him) in case the *Prætor* would have laid his rod an hundred times upon his head, hee could not have wound himselfe out of those bonds of servitude wherein his lusts had inslaved him. This slave had observed, that his Master would often commend the frugality and temperance of the ancient Romans, and often desire that hee, and other moderne Romans, might live as they did: yet if any great man, or good neighbour would invite him to a luxurious feast, or if any foolish pleasures, with whose excess he had been formerly strong, should proffer themselves, he had not so much power to resist or restraints them, as this slave had to neglect his designs or commands, when they did displease him. And for his Master to be drawne thus every day to doe that which in his retired and sober thoughts he did most dislike and condemn, was in his judgement a greater slavery than any bodily servitude. If the reasons which these and other Heathens often used to prove vicious men to bee the onely true slaves, had not been the dictates of the law of nature written in

our

our hearts, or reasons unanswerable; the Apostles of Christ, yea Christ himselfe would not have used the like. *Know yee not* (saith S. Paul, Rom. 6. 16. as if it were a shame in this point to be ignorant) *that to whom yee yeeld your selves servants to obey, his servants yee are to whom yee obey: whether of sinne unto death, or of obedience unto righteousness.* And S. Peter tells us of some, who whilest they promise liberty unto others, they themselves were servants unto corruption, : for of whom a man is overcome, of the same is hee brought into bondage, 2. Pet. 2. 19. So our Saviour saith, *Ioh. 8. 34. Whosoever committeth sinne, is the servant of sinne.* And of him no doubt our Apostle S. Iohn learned that doctrine; *Hee that committeth sinne, is of the Devill: a servant of his.*

3. But albeit the wiser sort of Heathens did by light of nature know, that every vicious man was a slave or servant to his owne lusts or desires: yet the greatest danger which they apprehended from the servitude, was but feare of satyricall censure for preposterous basenesse in subjecting reason, to sensuality. That their owne desires, lusts, or affections, were maintained and cherished by a forreigne enemie, as so many rebels to wage warre against their immortall soules, or that their consciences being subdued by lust, should bee everlastingly subject to so cruell a Tyran as the Devill is, were points wherein the Prince of darknesse had blinded the eyes of the wisest Heathen. And would to God wee Christians, to whom the Lord hath revealed thus much, could

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see or heare so much concerning this doctrine, as would make us perfectly understand, or lay to heart the inestimable danger wherein wee stand, whether in respect of the fast hold which this Tyrant by our corrupted nature and custome hath got of us, or of the miserable usage which will follow, if he and sinne finally prevaile against us. But this is a common place, for which every man may finde a fitter Text in his owne heart, then any other man can chuse for him, and matter of more ample and pertinent discourse upon it, than reading of many books can suggest unto him. All that I have here to say concerning this point is, to request the Reader to examine his owne heart, and calculate his non-performances of what (I presume) hee often seriously intended, and perhaps hath vowed. His duty it is to open the wounds of his conscience, either to God alone in secret, or to such as God hath appointed for the Physicians of his soule and conscience. My purpose is to prepare the plaister or medicine, and to informe him how to apply it.

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## CHAP. VIII.

*The Sonne of God was properly a servant to his Father, yet not by birth as hee was the sonne of his handmaid, but by voluntary undergoing this hard condition for the redemption of man.*



**I**O free us from this miserable servitude unto sinne, (which alone doth wound our conscience) the Sonne of God did freely and voluntarily take upon him the forme of a servant. The parts of his peculiar service were in generall two: The one, to conquer Satan, who was by right of conquest our Lord: The other, to reconcile us to grace and favour with God; to make us first servants, then sonnes, and lastly kings and priests to his, and our heavenly Father. These two parts of his peculiar service unto his Father, (for unto him alone hee was a servant) exhibit the most admirable paterne of justice, mercie, and loving kindnesse, as well in God the Father, as God the Sonne, that the wit of man or Angels can contemplate. First it was a paterne of justice, never after to bee parallel'd for God the Father to exact satisfaction for our sinnes, at the hands of his deare and onely Sonne. Unto this unmeasurable act, or exercise of justice upon the Sonne of righteousness, his mercy towards us miserable sinners was fully commensurable. For whatsoever hee suffered for our sakes, was from his Fathers and his owne mercy and

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loving kindnesse towards us. Againe, so infinite was the justice of our gracious God, that even whilest hee shewed his mercy, and loving kindnesse towards us, he did vouchsafe to give (as we say) the Devill himselfe his due, and to observe the law of Armes or Duell with this Prince of Rebels, his subject by right of Creation, but professed enemy by resolution. Albeit this grand Rebelle after his revolt from God, had conquered man, and made him (by treachery) of Gods servant and sonne, a meere slave unto himselfe; the righteous Lord would not deprive this mighty Lion, and greedy Wolfe of his prey, by any other meanes, than by right of conquest gotten over him by man. Hee did not arme a legion of Angels, nor summon the whole host of visible creatures against him, nor use his omnipotent and absolute power to destroy or annihilate him, or as then to shut him up in the everlasting prison. The exercises of such power whether immediately by the omnipotent Creator himselfe, or by his creatures, had been more than Satans *matches*, upon equall termes, or weapons. Exercise of strength was not the first way in the wisdom of God to conquer pride, ambition, or vaine glory, though these must bee quelled with the power and strength of the Sonne of God, whom it pleased the Father at the first onset to weaken, by laying our first Parents infirmities, and their posterities upon him. These were the weapons by which he foiled the old Serpent, and obtained the victory by managing our *weaknesse* and

and *infirmities*, better then our first Parents did those great abilities, wherewith their Creator had endowed them to resist temptations. The weapons which the old Serpent used in the conquest of our first Parents, and by which hee retained their posterity in continuall slavery, were their owne desires and affections; these hee improved so farre that they became unweeldy. And he having gotten (as wee say) the better end of the staffe, did wrest our wills at his pleasure, to doe those things which God forbids us to do, and make us furious executioners of his cunning contrivances against our own soules. The particularities of his sleights or cunning for bringing us into thraldome inextricable, (unlesse the Sonne of God set us free) are elsewhere deciphered. These two are the maine generals: First, the extension of our naturall desire of things within their bounds good and pleasant. Secondly, the improvement of our feare of things distastfull to nature, as of death, disgrace or torture. Now that the Sonne of God might thus beate him at his owne weapons, it was necessary that he should first take upon him the *forme* or essentiall condition of a servant: for without this, first voluntarily undertaken by him, the rule of justice could not possibly have suffered him, to have suffered so much as he did, for our redemption. Wherein then did the state, or condition of a servant, which he tooke upon him formally consist? Or when did he first become a servant? from the first moment of his birth or conception?



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2. I cannot brooke their opinion, who think our Saviour was by birth a legall servant, as being *filius ancilla*, the sonne of an handmaid or *bond-woman*. This grosse heresie hath been well refuted by some late Schoolemen, whose names I now remember not, nor the names of the Authors or abettors of this opinion. The mother of the Sonne of God was indeed *ancilla*, an handmaid, but to him onely whose service is perfect freedome. So the Psalmist in the person of the Sonne of God (to be manifested in our flesh) or as his type, directed his prayer, *Psal. 116. 16. O Lord truly I am thy servant, and the sonne of thy handmaid.* CHRIST (as all Christians grant) was the Sonne of Gods Handmaid, after such a manner, and in such a sense, as never any man besides him was. For hee was the promised womans seed, and the sonne of a woman in such a sort, as hee was not the sonne of any man. Againe, hee was the servant of God, after such a peculiar manner, as neither man or woman had been, or ever shall be. But how doth this peculiar service of his fit our servitude unto sinne? Even as the medicine doth the disease, or as the plaister doth the wound for which it is prepared. In the Sonne of God made man there were two distinct wills; the one truly Divine, the other truly humane. To deny this distinction of wills in Christ, were to revive the heresie of the *Monothelites* so called, because they held but one will in Christ; to wit, the Divine. An error into which they haply fell (as many since their time have done

into

into a worſe) by not diſtinguiſhing betweene *voluntas*, and *arbitrium*. Our Saviour CHRIST whileſt hee lived here on earth, had a reaſonable *will* of the ſame nature, or quality our will is of (ſinne excepted.) And by this will he could not but deſire his owne particular good; as health, welfare, and other lawfull contentments of the humane nature, which are requiſite to true joy or happineſſe. But in as much as the Sonne of God from the beginning of mans ſervitude unto Satan became our Surety, & to make ſatisfaction for our ſins did in the fulneſſe of time take our nature upon him: hee did wholly ſubmit his reaſonable will, all his affections and deſires unto the will of his heavenly Father. And in this re-nouncing of the arbitrament of his will, and in the entire ſubmiſſion of it unto the will of his Father, did that *forme* of a ſervant, whereof our Apoſtle ſpeakes, formally conſiſt. For unto the eſſentiall definition, or conſtitution of a ſervant, theſe two onely concur. Firſt, the uſe of reaſon. (for fooles, infants, or reaſonleſſe creatures cannot bee ſervants) Secondly, *Carentia arbitrii proprii*, want of right or arbitrary power to diſpoſe of their bodily actions or employments, according to the deſire or lawfull choiſe of their reaſonable will. So then the generall definition, or abſtract forme of a ſervant is univocally the ſame, 1 in *legall ſervants*, 2 in ſervants to ſin, and 3 in the Sonne of God, during the time of his humiliation here on earth, or whileſt hee became hoſtage for our Redemption. But the ſervice of theſe

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these three sorts of servants is in the concrete most different. And the difference ariseth from the matter or subject in which they are respectively deprived of proper right, or arbitrary power to dispose of themselves, or of their actions. A legall servant wants power to dispose of his employments or bodily actions in matters temporary concerning this life. Servants to sin (such all the sonnes of *Adam* are by nature) want power to dispose of their actions, or course of life in matters morall, spirituall, or such as concerne their consciences. All, and every one of us have a desire to be happy, and yet all of us until we be freed by the Son of God from this naturall servitude, are by the prince of darknesse usually diverted from this strait way which leads to happinesse, unto the crooked by-paths which tend to death, and inextricable misery. The Sonne of God although according to his humane nature, hee had a reasonable will and desire of happinesse, which could never in any particular become exorbitant, or diverted from that which is most holy and just: yet even hee in the dayes of his humiliation wanted power to reape the wages of righteousness, or fruits of holinesse. Though joy and comfort was as pleasant to him, as to any man besides, though compleat happinesse was due unto him, as hee was a most just and righteous man personally united to the Son of God: yet having taken upon him the *forme* of a servant hee did with unspeakeable patience, and obedience, beare all the griefes and sorrows which



which Satan and his instruments, by divine permission, could invent against him, and cheerefully undergoe the heaviest burthen which his heavenly Father was pleased to lay upon him for our redemption.

3. From this peculiar condition of a servant which the Sonne of God did voluntarily take upon him, that maine objection which some moderne *Arrians* or *Photinians* make against the absolute satisfaction of our Lord Redeemer, for our finnes, may easily bee answered, or rather will dissolve it selfe. God (say these men) could not without tyrannicall injustice require full satisfaction for the misdemeanors of all wicked and naughty men from one most just, and holy man. *To slay the righteous with the wicked, that bee farre from thee, O Lord,* was the saying of *Abraham* to God, *Gen. 18. 25.* But farther surely it is, and alwayes hath been, from the Judge of all the world, (who is the eternall living rule of justice it selfe) to put the innocent and righteous, to the lingring and cruell tortures of an ignominious death, for redeeming wicked and cruell men from deserved death; or to purchase not the impunity onely, but the advancement of willfull rebels, by the severe punishment of his deare, and onely obedient Sonne. This objection (as was in the former Treatise intimated) would pierce deepe, if wee were disarmed of those Christian principles which these moderne heretiques have cast aside, to wit, the plurality of persons in the *Trinitie*, and the Onenesse of person in the Sonne of God,

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25. § 3, 4,  
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CHRIST JESUS, God and man; even whilest he was invested with the forme of a servant. We beleewe, and confesse as they doe, there is but one God; and yet in this God, wee acknowledge as they doe not, *unum & alium*, one person of the Father, another of the Sonne, another of the holy Ghost, such a distinction of capacities that the Father, not the Sonne exacts satisfaction for mans violation of the eternall and indispenfable rule of equity and justice: that God the Sonne, not God the Father, did become mans surety, and undertake to make full satisfaction for all his finnes.

4. Now he that will make satisfaction to another must have somewhat to give of his owne, so his owne, as it is not the others to whom it is given. What then had the Sonne of God to give by way of satisfaction unto God the Father, or to the holy Ghost, which was so his owne, as it was not theirs? Onely that part of our nature which hee tooke from the substance of his mother into the unitie of his Divine person. In all other parts of our nature, over all other parts of this universe, God the Father, and God the Holy Ghost had the same *interest*, or *right of dominion* with the Sonne. Now this part of our nature being thus assumed into the unitie of the Second Person: The Sonne of God, and the Sonne of the blessed Virgin doe not differ, as party and party. There is *unum & aliud*, one nature of the Godhead, another of the *manhood*, *non unus, & alius*, not one person of the Godhead, another of the manhood.

manhood. The Divine nature in the person of the Sonne, is the onely party which undertooke our redemption: the humane nature assumed into the unity of his Person, was but his qualification, an appendance, or appurtenance, no true part of his Person. And (as heretofore hath been observed) albeit the flesh of the man Christ Jesus was *Cara humana, non divina*, flesh of the same nature and substance with our flesh: yet were his flesh and blood more truely the flesh and blood of the Sonne of God, than of the man CHRIST JESUS: the humane body more truely and properly his owne, than our bodies are ours. Now our flesh, and bodily parts are said to bee our owne, not so much because they are parts of our nature, as because they are appurtenances of our persons, or because wee have a peculiar personall right or power so to dispose of them, as to make them no parts of our nature. Wee accompt it no unnaturall part in wise men to cut off any rotten or putrified member, rather than suffer the whole body besides utterly to perish. In some certaine cases, publicke Societies, or Communities of men (none of which have the like peculiar authority over the meanest free private member, as every owner of a body naturall hath over his teeth, his toes, his fingers, or other lesse principall part necessary for some uses onely: not for the preservation of the whole) have by publique consent designed sometimes some principall members of the Communitie, sometimes members lesse principall, not condemned

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Commentaries upon  
the Creed.  
Chap.30.  
§ 10.&c.



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ned of any crime, as sacrifices for redeeming others from present danger, or for securing posterity from servitude, or oppression. And when outrages have been committed by great Armies, the Authors or principall Incentives of the mutinie being unknowne, or not convicted by legall prooffe, the expiation hath usually been made by decimation. Every tenth man hath by wholesome discipline of warre been punished according to the demerits of the crime committed. But albeit every tenth man since *Adam* had been by him and his successors consent devoted to death, or lingring torture farre worse than death; their execution could have made no expiatio, no satisfaction unto God for the transgressions of the whole Community. The attempt of the medicine would have increased the malignity of the universall disease. Yea albeit the Son of God could have been by man intreated to practice this cure which is used by private wise men for preservation of their naturall bodies, or by great Commanders for preventing mutinies or losse of Armies: all this had not been sufficient to have redeemed the world, or the whole Community of men from utter ruine and destruction; or (which is worse then both) from everlasting servitude unto Satan. Men by art, or rather Artists, by the guidance of Gods providence, have found out remedies against venemous diseases by medicinall confections of venemous ingredients. The poysonous bitings of the Scorpion are usually cured by the oile of Scorpions: and of the flesh of some Serpents,

Serpents, Physicians make soveraigne antidotes for preventing poison, or for curing venomous diseases. But the venome which the old Serpent had diffused, not through the veines onely, but through the whole nature of man, was not curable by this course of physick. The old Serpent was to be destroyed, but not to become any ingredient in this Catholique medicine, whereby the humane nature was to be cured. That, by the wiidome of God was taken out of the nature and substance wounded, not from the substance which did wound or sting. But this part of the nature wounded, which was to bee the medicine for the rest, was first to bee perfectly cured, and throughly purified by personall union to the Sonne of God. And being thus purified, and cleansed from all spot of sinne, it was disfigured and mangled that the blood of it might bee as a balsamum, and quintessence to heale the wounds, and sores of our corruption. If it were the will and pleasure of the Sonne of God to submit his most holy body unto the good will, and pleasure of his most holy Father, if with his consent and approbation it were bruised, and mangled: here was no wrong done to any man, but on Gods part rather a document of his unspeakable love unto mankind: Love unexpressible on God the Fathers part that would suffer his onely Sonne to take upon him the true forme of a servant, and undergoe such hard service for us: Love unexpressible on God the Sonnes behalfe that did so willingly expose his humane body to paine and torture

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torture for our redemption. Here was no wrong at all either to the Sonne of God from God the Father, or to the humane nature of Christ from the Godhead, or Divine person of the Sonne; rather all indignities, and harmes which were done unto the man CHRIST JESUS by Satan, and his instruments did redound unto the Sonne of God. The humane nature was the onely subject of the wound and paine. The Sonne of God was the onely subject (if wee may so speake) of the wrong, the onely party or person wronged by Satan and his instruments; but no way wronged by the Father, much lesse by himselfe, as having free power to put that part of our nature which he assumed, unto what service soever his Father would require. Concerning this last qualification of the Sonne of God, I have nothing more to say in this Treatise, save onely how it was foretold, or foreshadowed. The predictions that the Sonne of God, or the Messias, should become a servant, are frequent in the old Testament, and will here and there interpose themselves in some ensuing discussions of his undertakings for dissolving the works of Satan. The next inquirie is, how it was foreshadowed, or typically foretold.

CHAP. 9.



## CHAP. IX.

*Gods servant Job the most illustrious Type of the Sonne of God, as hee was invested with the forme of a servant.*

I



He forme of a servant which the Sonne of God did take upon him, was foreshadowed by all those holy men (Prophets or other) which are by sacred Writers instiled the *Servants* of God. A title not usually given to many Kings or Priests, not once (I take it) by God himselve unto *Abraham*; though he were the greatest of holy men, which were but men; the father of the faithfull, whether Kings, Priests, or Prophets: the onely Prophet, Priest, or other, which (to my remembrance) was instiled the friend of God. *Moses*, *Aaron*, and *David*, are sometimes instiled the servants of God, by God himselve. Yet were these three (respectively) more illustrious types of the Sonne of God, as he was to bee made King, Priest, and Prophet, than of *him* as hee tooke the forme of a servant upon him. Of CHRIST JESUS as hee was in a peculiar sort the servant of God, *Job* the most remarkable paterne of patience (before this Son of God was manifested in the flesh) is the most exact type or shadow; not for his qualifications onely, but in his undertakings. *Jobs* conflicts with Satan, and wrestlings with temptations are more  
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expresly recorded, and more emphatically exprest, than any mans besides, before the onely Sonne of God became the Sonne of man, and servant to his heavenly Father. Satan by speciall leave obtained from God (but so obtained by God as challenger) did combat or play his prizes with this servant of God, at two the most prevalent weapons, which his cunning and long experience upon all aduantages, which the weaknesse of men (from the fall of *Adam*) did afford him, could make choise of. And these two weapons were; [hope of good things, and feare of evils temporall] which this great usurper did presume were at his disposall, either by right of that conquest which hee had gotten over the first man, or could obtaine by Gods permission to ensnare the first mans posterity. The direct and full scope of all our hopes is felicitie; and so is misery the period of all our feares. Unto felicity three sorts of good things are required, *Bona animæ, bona fortune, bona corporis*. The endowments and contentments of the reasonable soule; health with ability, and lawfull contentments of the body; competency of meanes or worldly substance, which are subservient to both the former endowments and contentments of soule and body. No misery can befall man, but either from the want of some one or more of these three good things which are required to happinesse (as the Philosophers conceived it) or from their contraries. All the evils which men naturally feare, are either evils incident to the body; as sickness, paine,

paine, torments, death, want or losse of goods, or worldly substance, losse of good name, disgrace or ignominy, imputation of folly, which are no lesse grievous to the rationall part of man, than paine or griefe are to the part sensitive; more grievous by much to ingenuous men, than losse of goods, than want or penury. For as an heathen Satyrift well observed;

*Nil habet infelix paupertas durius in se,  
Quam quod ridiculos homines facit.*

The shrewdest turne that poverty can doe to any mortall creature, is to expose him unto contempt or scorne. By feare of all these three evils Satan driveth most men into his snare of servitude; as many, if not more, as hee drawes into the same snare by hope of good things. By every one of these three evils, by the very least of them, if we take them single, hee had caught so many as hee thought sufficient to make up this generall induction: [ *That none could escape his snares or springes, so hee might be permitted by God to take his opportunities for setting them.* ]

2. Iob was a man as happy as any man before him had been, according to that scale of happinesse which Philosophers could hope for in this life, or could make any probable ground of better hopes for the life to come. *There was a man (saith the Text) in the land of Uz, whose name was Iob, and that man was perfect and upright, and one that feared God, and eschewed evill.* This is a



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fuller expression than any Philosopher could make of the principall part of happinesse, that is of a minde richly endowed with all kinde of vertues moral; and more than so, with spirituall graces. *And there were borne unto him seven sons, and three daughters; these were more than bona corporis, more than parts of his personall constitution, which besides these was exceeding good. His substance also was seven thousand sheepe, and three thousand Camels, and five hundred yoke of Oxen, and five hundred shee Asses, and a very great household (or husbandry, great store no doubt of servants which were part of his worldly substance) so that this man was the greatest of all the men of the East.* Here was a great measure of those things which Philosophers call *bona fortune, goods of fortune, or (as we now say) goodly meanes, faire revenues.* Job was a richer man for those times in respect of others, than any man this day living is in respect of our times. Yet this goodly Cedar in his full height was *sound within, and straight without*, unshaken by any blasts of former temptations, untill the Lord himself appointed him to bee a Dueller with Satan. The challenge made by Satan is very remarkable. *There was a day when the sonnes of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and downe in it. And the Lord said unto Satan. Hast thou considered my servant Job, that there*

*there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? ver. 6,7,8. Satan would not beleieve the Lords commendations of this righteous man: for hee answered the Lord, and said, Doth Iob feare God for naught? Hast not thou made an hedge about him, and about his house, and about all that hee hath on everie side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that hee hath, and hee will curse thee to thy face. After the Lord had permitted Satan to try the utmost of his skill at this first weapon [losse of goods, and losse of children.] Iob by his Antagonists confession came off with honour: hee still continued Gods faithfull servant. He arose (saith the text) upon the heavy newes of his universall losse of goods and children) and rent his mantle, and shaved his head, and fell downe upon the ground, and worshipped and said, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord gave, and the Lord hath taken away: blessed bee the Name of the Lord. In all this Iob did not sinne, ver. 20,21,22. Yet is not Satan his Antagonist daunted with this baugle, but craves leave to try his skil at another weapon; for so it followes: Again, there was a day when the sonnes of God came to present themselves before the Lord, and Satan came also among them to present himselfe before the Lord, &c. And the Lord said unto Satan, Hast thou considered my servant Iob, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth*

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evill? and still hee holdeth fast his integrity, although thou movedst me against him, to destroy him without a cause. And Satan answered the Lord and said, Skin for skinne, yea all that a man hath, will hee give for his life. But put forth thine hand now, and touch his bone and his flesh, and hee will curse thee to thy face. And the Lord said unto Satan, Behold hee is in thine hand, onely save his life, Chap. 2. ver. 1, 3, 4, 5, 6. Having this licence granted him, hee foreflowes no time for putting it in speedy execution. So went Satan forth from the presence of the Lord and smote Iob with sore boiles, from the sole of his foote unto his crowne: and he tooke him a potsheard to scrape himselfe withall, and hee sate downe among the ashes, ver. 7, 8.

3. In the first temptation (which was losse of goods) Iob did not sinne so much as in word. So farre hee was from sinning in word, so farre from murmuring at this sudden change, that he setteth a copy not of patience onely, but of thanksgiving for temporall crosses or calamities. In the second temptation, which was more terrible, hee so far a while resisted, as if hee had purposed to make an atonement for Adams sinne, in rashly yeelding to his wives suggestion. For when Iobs wife did seeke to misperswade him, Dost thou still retaine thy integrity? Curse God and die; hee thus replied: Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evill? ver. 9, 10. Yet that Iob in the continuance of this second temptation did not sinne, is more than the word of



of God will warrant us to avouch. Certainly he was a sinner, and did actually sinne in this temptation, though not in so high a degree, as his miserable comforters supposed him to have sinned, long before this misery did befall him. They thought the excesse of his afflictions in respect of the ordinary afflictions which other men did suffer, did presuppose an excesse of sinne in him, and that his present sufferings did convince him of former hypocrisie, which is the worst of sins. Yet some ground they had of this perswasion or suspicion: for few or none within their memory, or before their times had fallen into such a depth of misery, as *Iob* now had done, without some excessive height of sinne in some one kind, or other. Yet *Iobs* friends in the extent of their collections did if not grossly sinne, yet slowly erre in their particular application. For *Iobs* case was extraordinary: his temptations were without all former example. In respect or order of time, hee was the first and most remarkable patterne of patience, which the Scripture hath proposed unto us. No righteous man, or true servant of God before him had been so afflicted either in body, in losse of goods, or esteeme with men, with friends especially, as this most upright and faithfull servant of God was. The titles given him by God himselfe of perfectnesse and uprightness extraordinary, if wee compare them with his extraordinary temptations and grievances, doe argue, that hee was the servant of God after a more peculiar maner than others had been;

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a remarkable servant not onely in respect of his sanctity and integrity, but as a speciall type and figure of the Sonne of God, who was in succeeding ages to take the forme of a servant upon him, and in this forme to be exposed to more terrible combats with Satan, than *Iob* had been, although as man he were more upright and righteous than *Iob*. And besides such Saints of God, as were peculiar types of the Sonne of God, or of the man CHRIST JESUS in the dayes of his affliction; That induction made by *Eliphas*, *Iob* 4. ver. 7, 8, 9. was universally true in respect of those times, and these ensuing. *Remember I pray thee, who ever perished being innocent? or where were the righteous cut off? Even as I have seene, they that plough iniquity, and sow wickednesse, reape the same. By the blast of God they perish, and by the breath of his nose-thrills are they consumed.* That of the Psalmist (whether *David* or some other) was universally true, not of his times onely, but of after-times also, though true of later times with the former allowance or exception, of such as were speciall types of Christ in his affliction. *I have been young, and now am old, yet have I not seene the righteous forsaken, nor his seed begging their bread, Psal. 37. 25.*

CHAP. X.

*How the Sonne of God did conquer Satan at those weapons, wherewith hee had conquered our first Parents.*

I



That the Sonne of God was manifested to dissolve the works of the Devill, our Evangelist S. *Iohn* hath taught us: and S. *Iohn Baptist* had told him, and others as much before. *I knew him not* (saith this his forerunner) *but that he should be manifested unto Israel, therefore I come baptizing with water. And Iohn bare record, saying, I saw the Spirit descending from heaven like a Dove and it rested upon him, Ioh. 1. 31, 32.* But did this manifestation declare, or manifest his purpose to dissolve or destroy the works of the Devill? Yes. Immediately upon his baptism, hee gave Israel and the world just prooffe, that the end of his manifestation, was to take away the finnes of mankinde, and for this reason hee began to untwist that triple cord, wherewith our first Parents, and in them their whole posterity were bound by Satan. For albeit the first sinne found entrance into our nature by incogitancy, and had its period or accomplishment in pride; yet were not pride or incogitancy the only strings of that snare, wherein Satan had taken us. The bonds and ties by which hee tooke, and holds us captive, are mentioned by S. *Iohn* in his first Epistle, 2. Chap. ver. 15, 16. *Love not the world,*

*nor*



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nor the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world. From these three heads or sources, all the overflowing of ungodlinesse may be derived; and these found entrance into this visible world through our first Parents folly, and Satans subtilty. For albeit the lust of the flesh, the lust of the eyes, and the pride of life, tooke their distinct specificall being, or live-shape from the first sinne, yet were the seeds of all these sinnes sown by Satan in our first Parents soules and senses, before the body of sinne with its members were framed, or animated. "There was an  
 "extravagant desire of the eye, an irregular ap-  
 "petite of the flesh, by which the Serpent tolled  
 "on the first woman to eat the forbidden fruit;  
 "and the eating of it did hatch this three-fold  
 "brood in kinde. The woman (saith Moses Gen. 3. 6.) saw (through false spectacles of Satans making) that the tree was good for food: (here was the embryo or seed of the lust of the flesh) and that it was pleasant to the eye; (here were the first lineaments of the lust of the eye) and a tree to bee desired to make one wise: (this was the inchoation of the pride of life) And shee tooke of the fruit thereof and did eat, and gave also to her husband, and hee did eat: and by their eating, the former desire of forbidden food was turned into the lust of the flesh: The curiosity of the eye was turned into the lust of the eye; and the desire of know-  
 ledge

ledge or proper excellency, was changed into the pride of life. So that the truth of S. James his observation, Chap. I. ver. 13, 14. was remarkably experienced, in the manner of our first Parents fall. *Let no man say when hee is tempted, I am tempted of God. For God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when hee is drawn away of his owne lust, and entised. Then when lust hath conceived, it bringeth forth sinne; and sinne, when it is finished, bringeth forth death.* Now to dissolve these three temptations or cords of vanity, wherewith our first Parents were taken captives: the Sonne of God, immediately upon his Baptisme, was led by the Spirit into the wilderness to be tempted.

2. Our first Parents being placed in Paradise (a place furnished with variety and plenty of food) by too much indulgence unto their appetite, or by incogitancie to bridle it by reason, could not abstaine from that fruit which onely was forbidden them. Power they had to have abstained: but they did not use it, when they had no necessity, no urgent provocation to eat at all, much lesse to eat of that fruit. The Sonne of God made a man more subject to bodily harmes by long forbearance of meat, than our first Parents were: after forty dayes continuance in a vast and barren wilderness, wherein no food or fruit did grow, could not in his hunger be tempted to eat any food which the ordinary providence of God did not reach unto him. *Ingens telum necessitas, Necessity (as we say) bath no law:*

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*law*: there is no fence against it: *Cogit ad turpia*, it makes men, otherwise honest, to doe many things which are not comely. And, for this reason the great tempter at the first *bout*, assaults our Saviour with this *fiery dart* of necessity. *If thou be the Sonne of God, command that these stones be made bread*. As if he had said, Long fasting hath made it apparant that thou art a man subject to weaknesse and infirmity; and (if thou be withall the Sonne of God) thou canst, and a necessity is laid upon thee, as man, to provide thy selfe of food, for without food man cannot live. Yet this *fiery dart* (though *steeled* and *pointed* with the tempting delight of manifesting his owne worth or excellencie) is wholly diverted by that *shield* of Faith: It is written, *Man shall not live by bread only, but by every word which proceedeth out of the mouth of God*: So Moses had said unto Israel, *I fed thee with Manna, to teach thee, that man liveth not by bread, but by every word which proceedeth out of the mouth of God, doth man live*. \* Israel then did live for a long time both by *Manna*, and by the word of God; on which, without *Manna*, they would not have relied. *Manna* was as the body, and the word of God spoken by *Moses*, as the soule, or spirit of that food, by which they lived: both *Manna*, and that word of God, make but an Emblem or type of the eternall Word of God, who is the food of life; Life it selfe; and yet at this time (as man) was an hungred. So then, as hee was the Sonne of God, hee was able of stones to make bread, and as he was a man subject to infirmities,

\*Deut.8.3.



mities, hee had just occasion at this time to use his power. Yet as man invested with the *forme* of a servant, he could not be induced to use this power. For as hee often professeth, he came not to doe his owne will; no not in things lawfull and most agreeable to nature: but the will of him that sent him, though that did enjoyne him to doe or suffer things most displeasing to nature. This was the time, wherein he was by his Father appointed to conquer the irregular appetite of the sense of taste, and the lust of the flesh.

3. Our first Parents being Gods Vicegerents here on earth, Lords of all his visible creatures, not therewith content, by Satans inticements aspired to be like unto God, higher than Angels, than other powers or principalities. The Sonne of God, albeit hee were by nature Lord of men, and Lord of Angels; cannot be allured to exercise his command over them, albeit they were commanded to attend him. Satans pretence in his second assault was very faire, and seemed to be countenanced by Scripture. *If thou bee the Sonne of God, cast thy selfe downe; for it is written; Hee shall give his Angels charge concerning thee, and in their hands they shall beare thee up, lest at any time thou dash thy foot against a stone.* \* Fitter occasion to any mans seeming could not be offered for the exquisite verification or exact fulfilling of this Prophecy, than by this adventure to throw himselfe downe from the pinnacle of the Temple. But the Sonne of God, who gave the Law, being now made under the Law, submits himselfe  
unto

\* Psal. 91.  
11, 12.

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unto that legall precept; *Thou shalt not tempt the Lord thy God*; and with this Scripture retorts Satans attempted blow upon himselfe. But what temptation of God had it been in the Sonne of God to have throwen himselfe downe from the pinacle of the Temple, to have given proofe that hee had been that iust man, over whom God had given his Angels charge? Some there bee, who reply, that Satan did alledge this Scripture impertinently, imperfectly. For the Psalmist saith, *He shall give his Angels charge over thee, to keepe thee in all thy wayes*. Now the wayes of men are not in the aire, but upon the earth. This interpretation I neither much dislike, nor altogether approve; because our Saviour doth not taxe Satan for his impertinent, or imperfect allegation of the former Scripture. Nor doe I see any reason why flying in the aire might not be one of the wayes of the Sonne of God made man, as well as walking upon the Sea in a tempest; if so it had pleased him, or his heavenly Father, by whose appointment or disposing hee did doe or suffer all things. Now it was his Fathers will, that by his walking on the water he should manifest himselfe to be the Sonne of God, able to command either winde or water. It was likewise his Fathers will, that at this time as man hee should conquer the pride of life, or that deeply implanted desire in all men of proper excellency, or advancing themselves before due time. By this free resignation of his authority over the Angels, hee makes satisfaction for our first Parents pride in seeking to advance

advance themselves above the Angels.

4. Again, Paradise did afford our first Parents as full satisfaction for the delight of the eye, as it did for food: and yet desire of that food which they needed not, found entrance into their hearts or fancies by their eyes. But the Sonne of God being made the Sonne of man, having neither place to lay his head, nor any prospect for the present to please his eye; had all the kingdomes of the earth, and their glory represented unto him, with proffer of their sale or donation rather, onely upon condition that hee would doe that homage unto this great Prince of the world, which many Princes doe to Kings or Emperours: or Emperours themselves had done to Popes or Prelates. The pretence was faire, and the temptation the strongest of all the three. For what man, who is but meere man, would not adventure upon any practice for the gaining the Kingdome or Monarchy which their Ancestors had foolishly lost. Now *Adam* was Lord and Monarch of this visible world, untill hee suffered himselfe to be conquered by Satan, who did remaine *de facto*, if not by right of conquest, the Prince of it, and Lord of men: untill the Sonne of God made man did throw him out of possession. But that houre of his was not yet come: so farre was hee from affecting the kingdomes of this world, that hee was yet acting the part of a servant in it; but a servant to his father onely, not to men or Princes in this world. Of how meane a condition soever he were as man, yet he disdained



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disdained to worship men or Angels though but with civill worship, for any preferment: and therefore dismisses this great Usurper thus with indignation, *Avoid Satan*. Satan, it seemes had a prenotion or suspicion that Christ was that Just and holy man, whom the Psalmist describes, *Psal.* 91. Or such a Sonne of God, as they were which appeared before the Lord, when he was permitted to tempt *Iob*. That hee was the onely Sonne of God, or equall with God, was more than hee then knew.

5. These three temptations wherein our Saviour foiled Satan, are parallel'd to the first temptation of *Iob*, which was losse of worldly substance; more generally all the evils which the Sonne of God did suffer in our flesh, or whilest he was conversant with men in the forme of a servant, did beare Analogie to the Evills which *Iob* did suffer, but for particulars more in number, and more grievous: there was no evill that comes *ab extra* which hee suffered not in greater measure, than *Iob* did any. As for losse of goods or worldly substance, *Iob* made no reckoning: the Sonne of God, though heire of all things, did not vouchsafe so much as to grace these by being owner, or possessor of them: He renounced the world, and all things in the world before he came into it: he would not be intangled or medle with them, that he might please him, who had chosen him to be his souldier, his onely champion in this great conflict with the Prince of darknesse. But to parallel *Iobs* other temptations with our Saviours.

CHAP. XI.

*A parallel between Jobs second temptation, and the Sonne of Gods sufferings in our flesh before the houre of his Agony or his Crosse.*

I



Job was smitten with sores, from the crowne of his head, to the soles of his feet; his disease was more than naturall, at least incurable: for he was thus smitten by Satan. But was the Sonne of God thus smitten? *durum est affirmare.* Satan had no power thus immediately to smite him. For bodily diseases, wee doe not reade of any that did take possession of his sacred body: wee reade that he cured all manner of diseases, but never stood in need of the Physicians helpe for himselfe. No disease did breed in his body being free from sinne; and being anointed to cure all, he did not, hee could not take any by contagion. But though hee cured all manner of diseases, or all the diseased which were brought unto him; yet we doe not reade that he cured all in Judea which were diseased. For so none should have died in that land during the time of his three yeares pilgrimage through it, from his baptism to his death. Albeit hee cured many of diseases naturall, yet not all that were naturally diseased, though weake, or sicke unto death. For he was not manifested to dissolve or destroy the works of nature, albeit he gave proofe by many experiments that he was able to destroy

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or divert the whole course of nature. But wee reade, *That JESUS of NAZARETH being anointed by the Holy Ghost, went about from his baptisme to his death, doing good and healing all that were oppressed of the Dewill, Acts 10.38.* And many were so oppressed which were not possessed. Many diseases, which to us would have seemed naturall or casually bred, were as immediatly procured by Satan, as *Iobs* plagues were; and in these bonds of bodily affliction Satan had held them longer than he held *Iob*. Such was that womans disease, whose cure being wrought by the Physician of our soules upon the Sabbath day, the Ruler of the Synagogue did maligne as an ungodly work: but the Sonne of Gods reply doth justifie as well the truth of our assertion, as the lawfulness of his practice. *Hypocrite, doth not each one of you on the Sabbath day loose his Oxe or his Asse from the stall, and leade him away to the water? and ought not this daughter of Abraham, whom Satan hath bound, loe, eightene yeares, be loosed from this bond on the Sabbath day? Luk. 13. 14, 15.* This bodily disease was a work of Satan, which the Sonne of God came to dissolve. Satan had thus bound her to the end that hee might by these bonds draw her to some unlawfull practise for her ease; as to ask counsell of some cunning woman, or to adventure upon the pretended mysteries of some unhallowed Art. Of diseases meerely naturall, the cunning Tempter makes use or way by them for his temptations, though he have no finger in the inflicting of them; yet hee



hee moveth such as are grievously afflicted with them, to repine or murmur against God: and all such repining, or impatiency in sicknesse, though occasioned by sicknesse meerely naturall, is a work of Satan which the Sonne of God came to dissolve or prevent. But how did hee dissolve or prevent them, by taking them upon him? Though Satan could lay these and the like bonds of bodily afflictions upon this woman, and upon many others both men and women in Judea in these times; could he therefore lay the like upon the body of the Sonne of God? It is certaine he could not. How then did the Sonne of God in bodily maladies or grievances either parallel *Iob*, whom Satan had smitten, or those miserable creatures, whom he loosed from Satans bonds? Hee did not parallel them at all in the matter of the disease, or bodily grievance; that could not breed in his body, it could not be produced in it by Satan: yet did hee parallel *Iob*, and all the parties whom he cured though smitten or bound by Satan, in the griefe or paine of the disease, whose matter could not fasten upon him. Hee which commands us by his Apostle, *to weepe with them that weepe*, did out of all question exhibite a more reall paterne of this precept, than the Apostle could practice. Yet saith the Apostle of himselfe, and he said it without hypocrisie, without boasting, *Who is weak, and I am not weak? who is offended, and I burne not?* Such was his care of all the Churches, that every mans griefe was in some measure the Apostles griefe; every mans infir-

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mity did in some portion weaken him: yet was it not foretold of this Apostle by any Prophet, *that he should beare our griefes, or take our infirmities upon him.* This was the peculiar Character of the Sonne of God manifested in the flesh, expressly foretold by the Prophet *Isaiah, Chap. 53. ver. 4.* and the accomplishment of it related by *S. Matthew, Chap. 8. ver. 16, 17.* The maner of his curing others of their sicknesses and infirmities, was by taking them upon himselfe, not in *kind*, but by *sympathy*. As the eye takes the forme or shapes of objects visible without participation of the substance whence they flow: so our Saviour tooke the griefe or paine of every disease which he cured, without the matter or corruption which did breed griefe in the diseased patient. In all mens griefes he was grieved; in all their paines he was tormented. Hee wept with those that wept, and mourned with such as mourned. Who did grone, and he was not troubled in spirit; who did sigh, and hee was not sad in heart? Hee tooke their sighes and sorrowes at a lower key, than they themselves did, which had matter of affliction or sorrow in them. Yet doe wee not reade that hee sighed, groned, or often wept when hee cured others: but the reason was because such as besought his helpe, did not beseech him with sighes, with teares or grones. At the raising of *Lazarus* from the dead he wept and groaned: what was the reason? Not to prejudice the allegories and mysteries, which some ancient Fathers have hence observed; the principall reason according

to the literall sense why at this time he wept, was because *Mary* and her comforters came to him with weeping eyes. So saith the Text, *Ioh. 11. 13.* *When Iesus saw her weepe, and the Iewes also weepe which came with her; hee groaned in the spirit, and was troubled in himselfe and said, Where have yee laid him? They said unto him, Lord come and see: and Iesus wept. Lazarus* no doubt had sighed and groaned in his absence, had wished his presence with these, and other like expressions of sorrow: and now that he finds *Lazarus* dead, and *Maries* cheeks for his decease bedewed with teares, hee sympathizeth with her in her present griefe, and by tuning his heart to *Lazarus* his dying pangs or throbs, he looseth him from the bonds of death, and freeth *Mary* and her good friends from matter of griefe and sorrow by taking her sorrow upon him.

2. And as the care of all the Churches which he had planted, was not the least part of *S. Pauls* griefe and vexation: so the sorrow which the Sonne of God did conceive for such as would not seeke unto him for helpe, for such as did not sorrow for their sinnes, was a great part of his sufferings. Thus hee wept for *Jerusalem*, whilest *Jerusalem* went mad with mirth, and resolved to banquet al her guests at that great Passeeover with his blood. *When he was come neere, he beheld the Citie, and wept over it saying, If thou hadst knowne, even thou, in this thy day the things which belong unto thy peace, but now are they hid from thine eyes, Luk. 19. 42.* These teares were shed in publique for



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the City and Nation, but how many more hee shed in private, or with what sighes hee deplored their estate, that would not implore his helpe, that would not feele their misery, being bound by Satan as well in body, as soule; this I leave to the Readers consideration and conjecture. Even when the full weight of bodily misery did seize upon him, when he was bearing the Crosse unto the place wherein hee was crucified, hee pitied Jerusalem more than hee would suffer others to pitie him. *Weepenot for mee yee daughters of Ierusalem, but weepe for your selves.* Thus hee did more than beare our griefs: for he was grieved at their miseries, which did not grieve for themselves: *Nihil miserius misero non miserante seipsum.* But in all these sufferings by sympathy, there was no violence, they were not mingled with disgrace or scorne. Albeit his cures were often slandered by the Scribes and Pharisees, yet were they still magnified by the parties cured, or by the people. But when his houre was come, the houre wherein hee was to enter combate with the enemy of mankinde, hee was not one minute free from violence or indignity. The greatest evils which can befall men in this mortall life, are tortures of body, indignities, or disgrace: and it is disputable whether a wise man would not rather chuse death it selfe, than either lingring torture, perpetuall disgrace, or a foule indignity. But wee need not dispute this question in the case of the Sonne of God: disgrace and paine, iudignities and torture, did not come single upon him:

on him : one of them was anothers second, whilst the conflict betwixt the Serpent and the womans seed continued. As it is the property of some biting Serpents to make way or entrance by their venomous teeth for the infusion of more deadly poison from some other parts of their body : so this generation of Vipers, which persecuted the Sonne of God, used the civill power of *Pilat*, and the Roman souldiers to open his veines, and lance his flesh, that their tongues might instill the poison of Aspes into his glorious stripes, and bleeding wounds. But with the bitter taunts and indignities offered unto him, even whilest he was upon the Crosse, I am not to meddle in particular : they have proper seasons allotted for their memoriall. It sufficeth therefore to observe, that the obedience and patience of the Sonne of God in these most grievous sufferings were so absolute, that wee must borrow the patience of *Iob*, not in the second temptation by bodily grievance, but in his first temptation by losse of goods, or worldly substance, for a scale to set it forth. In all his sufferings, in all that his enemies tongues or hands could doe, or say unto him, this servant of God did not sinne so much as in word, but offered the sacrifice of prayers and supplications with the sacrifice of his soule, and spirit for his persecutors.

3. Yet admit *Iobs* patience in his bodily afflictions had been more perfect than in the first temptation it was, for losse of bodily goods; and his obedience most compleat both without mix-

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ture of impatiencie, without staine of disobedience : the full measure of both had not been equivalent to the least scantling of the obedience, or patience of the Sonne of God made man ; for those acts though otherwise equall, are alwayes best which are done *ex officio*. Prayers or solemn services officiated by a Priest, and justice awarded by a Magistrate, are more acceptable unto God, and more beneficiall unto men ; than if the same Act or Offices were more accurately performed by private men without a calling. Now *Job*, and other holy men became *pro modulo*, in some sort the servants of God by obedience. It was the greater measure of their obedience, which made their service more acceptable. But the obedience of the Sonne of God made man, did result or issue from the *forme* of a servant which hee voluntarily and on purpose tooke upon him, that hee might in it, and by it, performe obedience more than sufficient for dissolving the force and strength of that disobedience and rebellion, which the Devill had wrought in the Father of mankind, which with its curse became hereditary to his sinfull posterity. The first *Adam* was created in the image of God, not in respect of holinesse onely, but in respect of sovereignty and dominion. The second *Adam* though he were the Son of God, was molded in the *forme* of a servant, even from his first conception. For as the Apostle saith; he who was in the forme of God, did empty or annull himselfe, taking upon him the *forme* of a servant. This was the *terminus ad quem*, the



the intrinsecall terme of the Sonne of Gods first humiliation; for as was said before, the Sonne of God did not humble or empty himselfe onely in his manhood, or according to his manhood; after it was assumed; but in the very assumption of the manhood thus moulded in the forme of a servant. His humility as man was the humility of a servant, it was not affected but a native branch of his present calling. His obedience was not forced by constraint or feare, it was more than a branch, the very essence of his calling. For he tooke upon him the *forme* of a servant, it was not put upon him against his will, as it was upon Job. Nor was his obedience as man more excellent than any other mans had been in respect of its root or originall onely, as being the formall effect of his calling, that is of the forme of a servant which he tooke upon him, but most compleat in respect of the end or finall effect. For having assumed himself by taking upon him the forme of a servant, hee further humbled himselfe and became obedient unto death, even to the death of the Crosse. Other servants may with their earthly Masters consent, be set free; and supreme authority may in some cases command their Masters to set them free. But the *forme* of a servant was so closely united, or wedded unto the Sonne of God manifested in the flesh, that it could not be cut off or divorc'd from him, save onely by death, and by the death of the Crosse which was a servile death, and the accomplishment of his service. But in what peculiar acts was the obedience

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dience or exercise of the *forme* of a servant, which the Sonne of God tooke upon him, most conspicuous or more remarkable, than they have been in other men?

4. It is a great deale more usuall to our Saviour than to any Prophet, to any sacred Writer, or other Messenger, of Gods will, to tell his hearers that hee came not of himselfe, but was sent, that being sent he came not to doe his owne will, but the will of him that sent him; that hee spake nothing of himselfe, but as his Father had appointed him, so he spake, and so he did. What was the reason, that hee *that* spake as never man spake, and did those works which none besides could doe, should so often use these or like *speeches* to his Auditors. Sure, his speeches unto this purpose are neither apologeticall, nor preventive: as if his authority had been more questionable, or his practices more suspicious, than the authority and practices of the Prophets, and other holy men had been. And what was it then that gave occasion to this peculiar forme of speech, or made the use of it so familiar and frequent? All his speeches to this purpose are but the characters or expressions of the *forme* of a servant, which hee tooke upon him. His whole course of life, his undertakings and encounters with this stubborne people, or with Satan and his instruments, might have testified to any considerate, unpartiall man, that no man being left free to himselfe would have adventured upon them out of the deliberate choise of an humane  
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or reasonable will. Specially his last sufferings were such as no wise man, how godly soever, would have undergone, unlesse they had been put upon him by authority supreme and irresistible. We may further observe, how the forme of a man, and the forme of a servant, which had layed quiet for three and thirty yeares without any *Crisis* of their difference, did upon the approach of his death and passion begin to struggle, but without all strife or hostile dissention, as *Esau* and *Jacob* towards the time of their birth had done in their mothers wombe: Even in the height of that triumphant and more than royall entertainment, which the multitude made him at his entrance into Jerusalem, as if hee had then come to take possession of the Crowne of his father *David*, even whilest his eares were filled with these and the like acclamations, *Hosanna to the Sonne of David*: He began to be troubled in spirit, whilest the forme or nature of man did suggest one thing, and the forme of a servant correct what the forme of man did suggest, and sway him another way. *What shall I say? Father save me from this houre*: \* So the reasonable soule of man could not but wish, it could not but apprehend this houre as an houre of evill: and evill, as evill, cannot bee desired by the will of man. Reason cannot but desire or wish the prevention or removal of it. But though he were the Sonne of God, yet as the Apostle speakes, *Hee learned obedience by the things which he suffered*. \* Hee resolves not to doe according to his owne liking, but

\*Ioh. 12.  
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\*Heb. 5.8.



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but as his Father should appoint him. And hence hee instantly overballanced the former naturall desire or inclination of the forme of man with the serious consideration of his office or present calling, as he had taken upon him the forme of a servant. For as it were recalling himselfe, he addeth; *but therefore came I unto this houre*, to wit, that hee might suffer all the evils incident to man in this world.

5. Afterwards, when his agony came upon him, his wonted naturall inclination of the forme of man, or sway of the reasonable soule became more strong: and hence he puts his former wish or intimation, [Father, what shall I say? save me from this houre] into the forme of a prayer; *Father, if it be possible let this cup passe from mee*: and yet overswaies this naturall inclination or desire as hee was man, with a stronger desire or delight to doe the office of a servant, and counter-checks that prayer which hee had conceived as man, with a prayer which hee had conceived *ex officio*, with a prayer of consecration, *nevertheless not as I will, but as thou wilt*: as if hee had said, Though it bee just and reasonable which I desire; so just, as thou wouldest not deny the like to any other man in my case; yet seeing I am thy servant, and the Sonne of thy handmaid in such a manner as no other man hath beene, I wholly submit my selfe unto thy will, and consecrate my selfe unto thy service, how hard soever it shall prove. *Abraham*, wee know, waxed bold with God by often reiterating and renewing

ing the forme of his petition for Sodom. First hee prayed that God would spare the Citie for fifty righteous men, then for forty, then for thirty, and lastly descends to ten: His boldnesse was grounded upon a dictate of nature or common principle of faith, that it was farre from him who was to doe justice to all the world, to slay the righteous with the wicked. Suppose, God had said to *Abraham* at his first petition thus, *Abraham* at thy request I will for this time spare the men of Sodom, upon condition that thou, and such as supplicate for them will become their baile, and stand between them and that storme of fire and brimstone which must shortly goe out against them from my fiery presence; would this hard condition have been accepted by *Abraham*, or accepted with patience? Would hee not have opposed this former principle with greater vehemencie and passion, [ To slay the righteous for the wicked, that be farre from thee, O Lord: shall the Judge of all the world thus farre transgresse the rule of justice? ] Yet may we not think, that righteous *Abraham*, though intitled the friend of God, was so much lesse sinfull than the most sinfull man in Sodom, as the same CHRIST JESUS was more righteous than *Abraham*. And what then could restrain this just and holy One for making the same plea for himselfe, which *Abraham* for himselfe might have made, which without offence unto his Lord, hee did often make on the behalfe of so many righteous men, not as were, but as he supposed possibly might be  
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in Sodom? Onely this; the Sonne of God who is equall with God, to the end and purpose that hee might dissolve the works which the Devill had wrought in our nature, had taken our nature upon him, had made his humane flesh, and humane blood, the flesh and blood of God himselfe, though not as parts of the Divine nature, yet as appurtenances of the Divine person, and was not onely found in the fashion of man, but was invested with the essentiall forme of a servant. And it is the perfection of a servant, not to doe his owne will, but the will of his Lord. Now the body or humane nature of the Sonne of God was not a servant to his Divine person, but to the person of his Father, whose will hee was in the humane nature to performe, whatsoever the performance of it should cost him. For unto this purpose onely, and no other, did hee take both the nature of man and forme of a servant upon him, that hee might in them and by them accomplish the will of his Father. As for his body, *that*, during the time of his humiliation, was in *bonis patris*; the goods and possession of the Father; as every servant (properly so called) is the goods and inheritance of his Master. His sufferings in this nature were to be *extended* untill the full price of our redemption was paid. The just measure of these his sufferings, and full price of our redemption, he did (as he was man) learne by experience.

C H A P.



## CHAP. XII.

*Of Christs full satisfaction for the sinnes of men, and whether to this satisfaction the suffering of Hell paines were necessarily required: And of the Circumstances of his Agony.*

I  He undertakings of the Sonne of God for mans Redemption did for the most part consist in his sufferings. *Though he were a Sonne (saith the Apostle, Heb. 5. 8.) yet learned he obedience by the things which hee suffered. Though he were alwayes a Sonne, the onely Son of God; yet suffer hee did not any longer than whilest he was in the forme of a servant. Of all true service or Apprentiship, obedience is the speciall property: the greatest perfection whereunto the condition of a servant, or one under legall command can pretend. Now the perfection of obedience cannot by any meanes either bee better exemplified or approved, than by patience in suffering. Servants (saith S. Peter, 1. Pet. 2. 18, 19, &c.) be subject unto your Masters with all feare; not onely to the good and gentle, but also to the forward: For this is thanke worthy, if a man for conscience toward God endure grieve, suffering wrongfully. For what glory is it, if when yee bee buffeted for your faults, yee shall take it patiently? but if when you doe well and suffer for it, yee take it patiently, this is acceptable with God. For even hereunto were yee called, because Christ also suffered for us,*  
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*leaving us an example that yee should follow his steps : who did no sinne, neither was guile found in his mouth ; who when hee was reviled, reviled not againe ; when he suffered, he threatned not, but committed himselfe to him that judgeth righteously : who his owne selfe bare our sinnes in his owne body on the tree.*

2. By this unspeakeable obedience of the Son of God in vouchsafing to suffer for us, with unimitable patience what hee had in no degree deserved : wee who were by naturall condition slaves to Satan, were fully redeemed unto the liberty of the sonnes of God. Of what kinde soever his sufferings were, such and so many they were, and all so patiently sustained by him, that hee made a full and perfect satisfaction for the sinnes of the whole world, as the ancient and our English Liturgie expresseth. And that hee made a full and perfect satisfaction for all the sinnes ( whether of disobedience or impatience in sufferings ) of all those men who are in any degree redeemed by him, is not questioned by any Christian whether in truth or profession onely, who grant that the Sonne of God did make any true and proper satisfaction for the sonnes of men. Concerning the extent of mans redemption by the Sonne of God, or for his full satisfaction for their sinnes, wee shall, if God give leave, discourse hereafter. But whether unto this full and perfect satisfaction which hee undertook to make for men, if not universally ( as our Church teacheth ) yet as all reformed Churches agree, indefinitely taken : it were necessary, requisite,  
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or expedient that the Sonne of God should in our nature undergoe the same penalties or sufferings in kinde, which without his satisfaction for them, all mankind should have suffered, is a question which of late yeares hath troubled even those reformed Churches, which agree upon this generall; that his satisfaction was most full and all-sufficient. The heat of this contention is unto this day rather abated, than extinguished. Now the paines which all the sonnes of *Adam*, and *Adam* himselfe, without full satisfaction made by the Sonne of God, should in justice have suffered, were the paines of Hell, perpetual durance in that unquenchable fire, which was of old prepared for the Devill and his Angels. Whether this fire, be it materiall or immateriall, or more then equivalent perhaps unto materiall fire, did seize upon the humane soule or body of the Son of God, or upon both, either in his Agony in the garden, or upon the Crosse, is the point or probleme now in question. The affirmative part of this probleme hath been averred by some in their publike writings under the title of *the Holy Cause*; so dignified for no other reason, as I conceive, but because it was in those daies maintained stiffly by such as deemed themselves more holy than other men, at least more Orthodoxall in points of sacred doctrine than their Fathers in Christ, and (by confession of their owne consciences) more learned than themselves. Others taking this for granted that Christ did suffer all the paines of the damned, have been so farre overswaid with



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their adherence unto this doctrine, as to misdeem that Article in the Apostles Creed concerning Christs descending into Hell, or *ad inferos*, to incline this way; as if to beleeve Christ did descend into hell, had been all one, as if he had suffered the paines of hell in his Agony, in the garden or upon the crosse. But if this had been any part of the true meaning of that Article; the Apostles, or whosoever were the first Composers of the Apostolique Creed, as we now have it in the Latin, & especially in the English would have exprest themselves in plainer termes. For if by [Hell] in that Article the paines of Hell had been by them meant or intended, they would not have said that the Son of God descended into hell, but rather that hell had ascended up unto him, whether in the garden or on the Crosse. That the Son of God our Saviour Christ did truely descend into the nethermost Hell may with greater ease, and more probability bee proved out of the Canonickall Scriptures as well of the old Testament, as of the New; than his suffering the paines of hell, can be inferred from either Testament, or from the Apostles Creed. That Christ did after his death or dissolution of body and soule descend into hell, such as maintain his suffering the very paines of Hell, do generally deny. But to omit this incongruous paradox, or this preposterous expression of it, that Christs descension into hell should intimate his suffering of Hell-paine before his death, it shall suffice to examine the reasons which have been or may be brought, that hee did or was to suffer such paines when-

whensoever or in what place soever. All the reasons which can bee alledged that hee did suffer such pains, must either be drawn from the event, or some experiments recorded in the new Testament, or from some predictions in the Old, or from a necessity or expediencie whether in justice, in equity, or out of his abundant love to mankinde, that he was to suffer them.

3. No necessity or expediency of such sufferings can bee (as I conceive) pretended, but either for satisfying Gods justice, or for his full and absolute conquest over Satan, or for his consecration to his everlasting Priesthood, that hee might bee a mercifull and faithfull high Priest in things concerning God, or a sweet comforter of all such as suffer whether in body or soule for his sake. The <sup>an</sup> of the former question, that hee did suffer the very paines of Hell, must bee proved or attempted from his speeches, gesture, or other experiments related by the Evangelists in their accurate descriptions of his Agony, and sufferings upon the Crosse. To begin then with the relation of his Agony. That is related at large by S. *Matthew* and S. *Luke*, which is scarce mentioned by S. *John*, whose speciall part in penning this sacred tragedie, it was to remember that divine discourse with his Disciples, being at his last Supper with them, and his repaire to the garden beyond Cedron, which he had so often frequented before, that the opportunity of this place made *Judas* of a secret thiefe an open Traytor.

4. The maner & circumstances of the Agony it

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self are most fully related by S. Luk. cap. 22. ver. 39, &c. *And he came out, and went as he was wont, to the mount of Olives, and his disciples also followed. And when he was at the place, he said unto thē, Pray that ye enter not into temptation. And he was withdrawn from thē about a stones cast, and kneeled down & prayed, &c.* Not to dispute about the phrase here used by S. Lu. *Kai autōs ἀποχωρῶν*, as whether it imports some violent withdrawing by impulsion, or some extraordinary instinct, or whether in true construction it be no more than thus, *he did voluntarily withdraw himselfe*: questionlesse he was by the one meanes or other now led the second time to be tempted. The temptation was grievous and more extraordinary then his former temptation in the wilderness. Thus much is intimated by that peremptory monition to his Apostles, [*Pray that ye enter not into temptation*:] partly from the maner of his prayer for himselfe; *Father if thou bee willing, remove this Cup from mee.* The question is what Cup this was, whose removall hee desired? It was a deadly cup as all agree; but of what death? naturall, or supernaturall? death of body onely, or of soule? Had the Cup which he so feared to drinke, been onely a death naturall, or such as other men had or may taste of, his serious reiterated deprecation of it, would in some mens collections argue lesse courage or resolution in him than many others though generous, yet but meere men, have exhibited either at the approach or onset of death, or in the very conflict with deadly pangs, or terrors. Or if Peter at this time had



had not been amazed with heaviness of spirit, hee might thus have crowed over his Master, *dulce bellum inexpertis*, when I forewarned you to bee good unto your selfe, and not to let these things come upon you; all the thanks I had for my paines was this, *Get thee behinde mee Satan: for thou savourest not the things which are of God, but the things which bee of men.* \* And yet now thou prayest unto thy Father that these things, which I advised thee to beware of, may not fall upon thee. Wherein then, I beseech thee, did I offend, unlesse it were in foreseeing or foretelling, that in time it would repent thee of thy forward resolution? But admit this Cup whose removall hee now prayes for, were more than either the feare or feeling of a naturall death, though accompanied with more grievous symptoms than any man before him had either felt or feared: was it possible that the horror of it should not bee duely apprehended by him from the time, wherein he had resolved to suffer those things which *Peter* counselled him not to suffer? If he were ignorant how dearly his future sufferings would cost him, why did hee undertake to make satisfaction for our sinnes by them? For to undertake any businesse of greater consequence out of ignorance, or out of knowledge in part commendable, without due and constant resolution; how ever the successe fall out, doth alwaies prejudice, if not elevate the just esteeme of the undertakers discretion. The undertaker in this great businesse of mans Redemption, was the

\* Matt. 16.  
22.

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Sonne of God, whose wisdom no man can too highly estimate, whose undertaking for us all men besides himselfe doe esteeme too low. Shall wee say then hee was not ignorant of any thing that should befall him; yet ignorant of them as man, or that hee was ignorant of them in part, in part did foreknow them? Surely as hee was God, hee did know all things before they were, before they could have any title to actuall being. For infinite knowledge (such is the knowledge of the Deity, and of every Person in it) can neither be ignorant or nescient of any thing whether future, present, or past, or of any thing possible to have been, or possible to be either for the present or future. If the least degree of knowledge of any thing past, present, or future could accrue or result *de novo* unto the Divine nature, either in it selfe, or in any person in it, whether *ab extra*, from occurrences which happen in the revolution of time, or from the supposed determination of his owne will from eternity; we should hence be enforced to deny that the wisdom or knowledge of the Divine nature, or of any Person in it were absolutely infinite. For that unto which any thing can accrue, or bee added is not truly infinite for the present, or in it selfe; can be no otherwise infinite than by succession, or by addition of somewhat to it besides it selfe. If it were true which some avouch, that God doth not, or rather cannot foreknow contingents future, otherwise than by the determination of his owne will: this supposed determination of his will (being

(being indeed but a fancy or transformation of his will to the similitude of ours) doth make his knowledge absolutely infinite, being of it selfe onely capable of true infinity, by this addition.

5. That God the Father, Sonne, and Holy Ghost, is of wisdom and knowledge truly infinite; not by occurrences *ab extra*, from the Creation, but in himselfe, I firmly beleve. As for the manner how hee doth know, or foreknow things future, contingents especially, is a point which I could wish were not at all or more sparingly disputed, as being assured, that this point of all others now questioned, cannot possibly be determined by any man or Angel, unlesse he be every way as wise as God, or somewhat wiser. God (the Father, Sonne, and Holy Ghost) I verily beleve did more perfectly know the degrees and qualities of all the sufferings of our Saviour in the flesh, than he himselfe as man did either know or foreknow them. Yet did not the Divine nature, or any Divine person, as Divine, know them by experience or painefull feeling as the man CHRIST JESUS did, but by a knowledge as supereminent to the knowledge of sense or humane reason, as the Divine nature is to the nature humane: or as ubiquitary being or immensity is to circumscriptive or locall presence. The Divine nature, whether wee consider it in the Person of the Father, Sonne, or Holy Ghost, could learne nothing which they knew not before, by the sufferings of the Sonne: yet the Son himselfe as man did learne obedience by the things



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things which hee suffered in the flesh. Whatsoever may be thought or said of other knowledge communicated to the man CHRIST JESUS by the vertue of the Personall union: yet his sensible or experimentall knowledge, as of pains and sorrow whether incident to body onely, or to both body and soule, was not from his cradle infirmitie, was not so compleat at his baptisme, as at his last Supper, nor then so exact as in the garden, or upon the Crosse it was. A growth or increase in this kinde of knowledge is granted by such of the Schoolemen, as did not know or consider, what it was for the Sonne of God to be in the forme of a servant, but tooke this to bee all one, as to bee in the forme of a mortall man. But such as duely consider his peculiar estate or condition, whilest he was in the forme of a servant, will easily conceive his voluntary renouncing that full measure of knowledge which hee now hath as man, and his obedient submission of his manhood unto the feeling of our infirmities, to haue been a necessary part, or rather the very depth of that humiliation, or exanition of himselfe, whereof the Apostle speakes. For it is one speciall good quality of a servant, not perfectly to know his errand, not to be too inquisitive after the particullar contents of it, before hee be sent; but to expect instructions from him that sent him, though it be in an Ambassage.

6. If wee take it then as granted, that our Saviour as man did from his infancy most clearly foresee, or distinctly know, that hee was to redeeme

deeme mankind, by tasting the bitter cup of death for them; it will not hence follow, that he should at all times know, either the true quality, or exact measure of the paines which hee was at the time appointed by his Father to suffer, for accomplishing this great worke undertaken by him. For of all things that can be known by men, the knowledge of paines either for quality, or the distinct measure of them, is least possible without experimentall knowledge, or sensible feeling of them. Many Physicians haue learnedly discoursed of the severall sorts of feavers, and calculated their degrees *more mathematico*, as Mathematicians doe the quantity of figures or solid bodies, or revolutions of the Heavens. But the reall paines or languishments of heticall, pestilentiall, or other feavers, the most learned Physician in the world cannot distinctly know or calculate, unlesse hee feele them. Or in case by sensible experience he knew the nature or quality, or severall degrees of every feaver; he is not hereby enabled distinctly to apprehend the maladies which attend the Gout untill he feele them. Or suppose he knew these maladies from the highest to the lowest degree, this will not indoctrinate him to know the extremities of the Stone so perfectly and distinctly as his meanest Patient doth which hath sensible experience of it, though in a middle degree. Our Saviour long before his last resort unto the garden of *Gethsemane*, was a man of sorrows, had plentifull experience of humane infirmities or bodily maladies. For he had felt

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felt the griefe and paine of all the diseases which he had cured by most exact and perfect sympathy with the diseased. His heart was tunable to every mans heart, that did seriously impart his griefe of minde or affliction of body unto him. Onely in laughter or bodily mirth hee held no consort for ought we reade with any man. But the griefe and sorow which in the garden he suffered, could not be knowne by sympathy. The protopathy was in himselfe, and no man, not the Apostles themselves could so truely sympathize with him in this griefe, as he had done with them, or the meanest of their brethren in other grievances or afflictions. For never was there on earth any sorow like unto the sorow, wherewith the Lord had afflicted him in this day of his wrath. Yet was his obedience more than equall to his sorow, and this obedience he learned by his sufferings.

7. But if in this houre, or any other hee learned obedience, this seemes to argue that he was either disobedient before, or at leyst wanted some degree or part of obedience. For no man can be said to learne that lesson, which he hath already most perfectly by heart. To this wee say, That how ever the Sonne of God, or the man Christ Jesus, did never want any degree or part of habituall or implanted obedience; yet the measure of his actuall obedience was not at all times the same. The obedience which the Apostle saith hee learned, was obedience passive; and all passive obedience doth properly consist in patient suffering such things as are enjoyned by lawfull authority,



authority, or in submitting our wills and affections, not our bodies onely unto the just designs of Superiours. Our Saviour at all times wholly submitted his humane will unto his Fathers will, had alwayes undertaken with alacrity whatsoever his Father had appointed him to undertake or undergoe: but his Father had never called him to such hard service as in this houre was put upon him. Now if obedience passive consist in patience of suffering, it must needs increase, as the hardnesse of the sufferings increase; in case the hardest service bee borne with equall patience, or undertaken with the same measure of submission unto his will which enjoines them, that meaner services are. Againe, if the true measure of bodily paines or sorow of minde cannot otherwise be knownen than by experience, the Sonne of God himselfe as man, and in the forme of a servant, was to learne obedience, at least some new degrees of it by gaining experience of unusuall paines and sufferings. And such questionlesse were those anguishes, whether of soule or body which he suffered in the garden. That hee had often prayed before this time, wee reade; and no doubt had alwayes rendred his petitions to God as to his Father with such humility of spirit, as became an obedient Sonne, and faithfull servant, as did best besit the Ideall paterne of all true obedience. But we doe not reade, nor have wee any occasion or hint, to conjecture, that at any time before this hee did so humble himselfe in prayer, as at this time he did, whether we re-  
spect

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spect the forme or tenour of his supplications, or his voice or bodily gesture in the delivery of them. All the circumstances of these his supplications, are accurately recorded by the Evangelists. *He was withdrawn, or did withdraw himselfe, from his Apostles about a stones cast.* And yet in this distance his Apostles though drousie and heauie, did heare him pray distinctly, who had taught them and us to pray for our selves in secret, so secretly as that none besides our heavenly Father might heare them. As for his gesture or posture of body, that, at the first delivery of his prayer and supplications was *ὁὐς τὰ γόνατα*. So S. Luke Cap. 22. ver. 41. *Hee went forward, saith S. Mark, a little and fell on the ground and prayed, Mark. 14. 35.* So hee might doe and fall on his knees as S. Luke relates. But S. Matthew addes, *he went a little further, and fell on his face, and prayed, saying, O my Father if it bee possible let this cup passe from me.* That he thrice used this forme or tenour of prayer, whether at each time hee used the same posture of bodie, or rather falling on his knees than on his face; is not so cleare though most probably hee did so. Now that which these three Evangelists doe intimate or imply in the accurate relations of these circumstances, is more expressely recorded by S. Paul, *Heb. 5. 7.* to wit, that in the dayes of his flesh hee offered up prayers and supplications with strong crying and teares. And no wonder if streames of teares gushed from his eyes, when his whole body (as S. Luke informes us) did distill blood. The full

full importance of this sacred passage of *S. Paul, Heb. 5.* from the fourth *verse* to the ninth, seeing it containes matter of deeper mysteries than most Interpreters (which I have read) have taken any great paines to *sound*, must be part of the subject of another following Treatise, concerning his consecration to his everlasting Priesthood. Thus much in the meane time I take as granted that the forecited seventh *verse* of the fifth Chapter to the *Hebrews* doth in speciall referre unto the supplications made by our Saviour in his Agonie: and will be the best Comment I know upon the Evangelists, for clearing that point now in question [ what Cup it was, for whose removall hee thrice so earnestly prayed. ]

8. *Hee offered up these his prayers, saith the Apostle, unto him who was able to save him from death.* This is exactly parallel to the preamble which our Saviour used before the full ingruence or paroxysme of his Agony; *Abba, Father, all things are possible to thee, take away this Cup from mee, &c.* No man doubts but that his Father was able to save him from dissolution of body and soule, that is, from death it selfe, whether it had come by course of nature, or by violence. But from this death it is plaine he did not save him. Of this cup or kinde of death he tasted to the full, in the utmost extremity, upon the Crosse. How then is it true which *S. Paul* in the forecited place addeth; *that after hee offered up prayers with strong crying and teares, hee was heard in that hee feared: Or (as others reade) for his piety.* Whether reading



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ding we follow, this, or that, the just importance of our Apostles words *immoderatis animi inuestibus* is thus much at least, that *hee was delivered* from that which hee so much feared, though with a pious feare: for out of such a feare hee offered up his prayers with strong crying and teares. The Cup then which hee so earnestly prayed might passe from him, was not the cup of violent death simply considered, nor as accompanied with all the indignities done unto him by the Jewes, Romanes, and others the very next day. For what then did hee at this time so earnestly pray? for speedy release or deliverance from the heaviness of soule, or anguish of spirit, which now had suddenly seized upon him. The very first draught of this Cup had cast him into a bloody sweat, and had hee been enforced to have taken a second, or third deepe draught of it; or if his present anguish had been for some few houres continued, hee had prevented the cruell tortures of the Crosse, and the indignities done unto his person by the Jews or Roman Souldiers. This was that Cup which *Peter* counselled him not to taste of, for whose remouall hee never prayed, as being fully resolved to pledge the utmost extremity of their malice, with a farre greater measure of patience. And for this reason when *Peter* drew his sword for his rescue (as he intended) he checks him againe, as he had done, *Matth. 16. 23. Put up thy sword into the sheath: the Cup which my Father gives mee, shall I not drink it? Ioh. 18. 11.* But that cup which he so earnestly did

did pray might passe from him, did certainly vanish with his Agony, and his Agony did endure no longer than he offered up his supplications and prayers; about the space of an houre. There remained no signe or symptome of it after the Traitor had delivered him up into his enemies hands. Or if wee ponderate *S. Lukes* relation of his Agony aright, his prayers were heard upon the first, or second uttering of them. Seeing ease, or deliverance from the ingruence of paines, is all that they pressed for the present desires: it is all one whether the burthen bee lessened, or his strength to beare it be increased. His ease and comfort is either way the same. Admit then the heavy burthen laid upon the Sonne of God in the dayes of his flesh, had continued the same or perhaps increased from his first entring into the garden: yet his prayers were heard in that an Angel was sent, whether to strengthen him or to comfort him, *Luke* 22.43. The word in the Originall is often used for such internall strength, as men recover by some comfortable refection, when they are faint for want of meat, or by gathering their spirits after they have been dissipated or dejected by sudden feare or amaze-ment. It would perhaps be accompted impertinent to make inquiry what Angell it was, which was sent to comfort or strengthen the Sonne of God in that extremity of his Agony. Yet many of the Ancients, and of moderne Interpreters not a few, are of opinion that it was the same Angel which did annunciate his birth and conception,

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ception, and that was the Angel *Gabriel*. Who though perhaps hee did not take his name from his foreseene deputation to his function; yet did hee never brook it better in any former acts of his ministry, then in the performance of this present service. His name imports as much as the strength of God, and at this time hee strengtheneth the man CHRIST JESUS who then was, and now is the Sonne of God: as truly God as man. Now if he who was the Sonne of God, did receive strength or comfort from an Angel; it is no paradox or solocisme to say, that hee learned obedience by the things which he suffered, or that these present sufferings were unknown to him as man, untill he felt them. For no reason can be to my apprehension conceived, why hee who was the Sonne of God might not be capable of some growth in knowledge, experimentall especially, as well as in bodily quantity or strength of body. Concerning the nature and quality of those sufferings wherein hee was strengthened or comforted by an Angel, as whether they were naturall or supernaturall; or if supernaturall, whether they were the very paines of Hell, or such as wee should have suffered without his satisfaction, cannot be inferred either from the unusuall forme of his prayers uttered with strong cries, or from his gesture in the garden.

9. Some there be who take his bloody sweat in that grievous Agony to be a symptome of infernall paines. But from what grounds either in  
Phyloso-



Philosophy or Divinity, I know not. If the paines of Hell or hellish paines (so some distinguish) be procured by the fire of Hell (bee that materiall or immateriall) bloody sweat can bee no probable effect of the one or other fire. Nor is such sweat any *σημείον* or demonstrative signe of paines more grievous than may bee inflicted by agents, or suffered by patients meerely naturall. For however in colder Countries bloody sweats bee as rare in mens bodies, as showres of blood in the aire: yet as a good Philosopher hath long agoe observed, to sweat blood is not unusuall to Italians, \* yet usuall onely (as I take it) to men of that Climate in some peculiar diseases. The most remarkable instance which I have read of bloody sweat in a man not oppressd with any disease, is of a Captaine \* an Italian (if I mistake not) who being surprized by the subtilty of his Enemy, whom hee had trusted too farre upon a tryste of Parly, and thereby inforced either to yeeld up the Fort which he had stoutly maintained, or otherwise to be presently hanged: the consideration of this perplexity wherewith through his owne folly hee had intangled himselfe, did make such deepe impression into his generous spirits, that it squeez'd blood out of his veines. Our Saviour (no doubt) as man, had

\* *Cureus.*

\* *Capta Dra-  
gonera, Ma-  
gio negotiū  
datum, ut  
Montem-  
marinum  
munitissimū  
locum ag-  
grederetur.  
Igitur sectū  
ducto Au-  
gusto Salu-  
ciarū prin-  
cipis notō  
filio, eō ter-  
dit: evoca-  
toque quasi*

*ad colloquium presidariorum duce ab Augusto, quicum artilissima intercedebat amicitia; magis ex compacto superveniens eum comprehendit iussit, & ut locum dederet, hortatus; cum nihil proficeret: postremo minas addidit & ipsum vinctum quasi ad suppl. inno in oppidi conspectum deduci imperavit, tam miserabili spectaculo victi oppidani, ut ducem suum periculo eximerent, deditione fecere. Observati, tam indigna mortis vehementi metu adeo concussam animo eum fuisse, ut sanguinem sudorē toto corpore suaderet. Thuan. lib. 10. pag. 221. I.*

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a more full apprehension of all the malicious disgraces and cruel indignities which his enemies could put upon him, than this Captaine had. The measure of his bodily sufferings and personall wrongs were in number farre more, and for quality farre more grievous than ever were intended to this Captaine, or to any other mortall man by their enemies. And though the death of the Crosse was in it selfe an ignominious and cruell death, yet in our Saviours particular that was most true, *mortis modus morte peior*; the manner of his apprehension, of his double arraignment, and conviction, of his usage before he was brought to the place of execution, and all the time whilst the malice of Jew and Gentile was wreaked upon him was more grievous then the death of the Crosse it selfe without these grievous concomitants could have been. To scan these briefly, and in order. The very manner of his apprehension made some impression of sorow and indignation in him, as appeares by the character of his speech, *Luk. 22.32, &c.* Then Iesus said to the chiefe Priests and Captaines of the Temple, and the Elders which were come to him, Be yee come out, as against a thiefe, with swords and staves? when I was dayly with you in the Temple, yee stretched forth no hand against me, but this is your houre, &c. And so no question did their binding of him in bonds by all probability and circumstances more grievous and more disgracefull, than ordinary felons, theeves, or murtherers, in those dayes were liable unto, especially before legall conviction. For

Iudas

*Iudas* who had bargained with the high Priests and Elders for making delivery of him into their hands; had forewarned them, *Matt. 26. 48.* *Lead him away safely*; as if hee had said, Bee sure yee make him fast. Whether the Traytor thus spake out of a desire to have him put to death, or onely to secure himselfe against all quirks of Law concerning his bargaine in case *J E S U S* (as hee oft had done) should escape out of their hands, I will not peremptorily determine: albeit I am not ignorant that divers of the exquisitest Interpreters, and other good writers are of opinion, that *Iudas* betrayed him, not so much out of malice, as out of covetousnesse: being perswaded hee was able to quit himselfe from any restraint, that they could lay upon him. In the meane time, however it fared with his Master, or with them to whom he delivered him; hee resolved to free his gaine-full bargaine from further question. And this may be the probable reason of his relentance after he saw his Master condemned to death, without all hope of reskue or reprivall. So it often falls out, that when the events fall out worse than the Projectors intended, albeit their first intentions were in themselves wicked, the consideration hereof brings them commonly to such remorse, as causeth despaire sooner than any degree of true repentance. And for *Iudas* to make his gaine, or to redeeme the losse which hee had suffered by the wast of ointment as hee interpreted it, powred upon his head, by the delivery of his Master, although hee did not at all intend



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his death; was an odious treason, which is alwayes the proper fruit of a base and covetous minde. And both branch and fruit, the covetousnesse, and the treason might be a corrasive to our Saviour, and in part occasion his Agony. So might the malicious disposition, and ignominious proceeding of the Priests and Elders against him, be more grievous to him than the paines of death or publique disgraces which he suffered by them. The suborning of false witnesses against him were more distastfull to his righteous soule, than all the sufferings and scornfull revilings which they bestowed upon him. But amongst all the indignities which Satan, and his instruments could invent, these were the most grievous. First their begging of *Barabbas* his pardon, when *Pilate* would have dismiss or reprived *JESUS*. This was a cruell kinde of mercy, the true effect of preposterous zeale, and Pharisaicall hypocisie. For this custome of shewing mercy, or begging pardon for some prisoner at the great Feast of the Pascheover was first instituted in the remembrance of the mercy which God had shewed unto their Fathers in delivering them out of *Egypt*. And in requitall of this extraordinary favour, which the Lord God of *Israel* had shewed to their Fathers, they deliver him to be crucified by the Gentiles, being set up by *Pilate* an heathen Governour in competition for this poore favour with *Barabbas*, a notable rebell, thiefe, and murderer. Another indignity was the sudden execution of this most unjust sentence, not giving him  
such

such competent time as other prisoners had to dispose of himselfe, and of his estate, or to make preparation for death. For this Session was not called for him but for others who had been in custody before, yet he is cast into the bargain as a fragment or refused remnant, as a party no more considerable than a Cutpurse taken in the maner in open Court whilest others are arraigned. Now all these indignities and many more, as the Evangelists tell us CHRIST did foresee before his Agony seized upon him. And might not the foresight or due apprehension of them, and of the lingring death which these did usher in, or both put together, more probably cause that Agony and sweat in the garden, then the apprehension of death and indignities approaching, or then the extremity of some diseases doe the like effects in other men?

10. As for the sweating of blood in some diseases, that is never occasioned by any apprehension of the disease occurrent, but onely by the *ingruence* of the disease it selfe, whereof it is an effect or symptome. Or if it bee objected that our Saviour might have a deeper apprehension of his death approaching, than any other man had of diseases before they did actually seize upon him. Yet is there no reason to suspect, that he had not the same apprehension long before he entred into the garden, or that this apprehension whether of death or indignities, should not bee improved by sensible experiments of the violences after done unto him in the high Priests

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hall, by the Roman Souldiers, or by his scourging at *Pilates* command which was more cruell than others condemned to die the death of the Crosse did suffer; because *Pilate* hoped that the sight of his gory stripes might quench the malicious heat of the Jews, and acquit him from further condemnation. Yet in all his ensuing sufferings we doe not reade or finde that hee had any symptomes of that anguish which came upon him in the garden: Hee did not so much as pray unto his Father for any release from the tortures and indignities, which he actually felt by sensible experience; but rather for his enemies which had procured them. Or if his bloody sweat in the garden had been occasioned (as in all probability it was not) from any foresight or apprehension of his indigne usage by the Jews, and by the Roman Souldiers, whilest he was in hold or upon the Crosse; it could not bee any symptome of hellish or infernall paines.

11. Yet that he suffered such paines upon the Crosse hath been avouched too confidently by some, and more peevishly maintained by others. One especiall ground pretended for this ill sounding doctrine is, that exclamation uttered by him a little before his death; *My God, my God, why hast thou forsaken me?* The collections which many learned writers of the Romish Church have drawn from *Calvins* Comments upon these words, are too plentifull to be here inserted; and the imputations which they lay upon him and his followers unanswerable, if he meant or spake



as they expresse his meaning, to wit, that these words should argue a sensible experience of Hell paines, or the worst symptomes of such paines, as either despaire, distraction of minde, or discontent. I should be very sory to reade them in *Calvin*, or in any other writer of the reformed Churches, very unwilling distinctly to call to memory some passages in late English Writers which to my remembrance incline too much this way. All I can say in *Calvins* defense, if hee peremptorily affirme, that our Saviour did suffer the paines of Hell upon the Crosse, is this. If it be an heresie (as the Romish Church doth make it, and I cannot gainesay them, if it bee stiffly maintained :) the heresie was broached by a great and learned Romish \* Cardinall before *Calvin* wrote. And when the Pope, who is the pretended Judge of all heresies, shall condemne his books for hereticall, or his opinion in this particular for an heresie; I shall be ready to perswade the Church of England (as farre as I am able) to doe the like. The true importance of our Saviours exclamation or proclamation rather upon the Crosse (for hee uttered it, *voce magna*, with a proclamatory voice,) will come to bee scanned in the next Treatise. But if Satan either by his owne strength, or by speciall permission from God the Father, did tempt our Saviour upon the Crosse, whether immediatly or mediately by the malicious stratagems of the Jews, and by the prophaneesse of the Roman Souldiers so farre as to proclaime his owne despaire or diffidence

\* *Cusanus*.

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of Gods favour towards him, or to the least degree of impatience or discontent; it would bee hard to make any construction of our Saviours prediction, *Ioh. 14. 30. The Prince of this world commeth, and hath nothing in me; or as some have more fully exprest the Hebraisme, nothing against mee.* As certainly he had no matter to work upon, no occasion of solace either to himselfe or to his infernall associats, as if they had moved him to the least degree of diffidence or impatience. For our Saviour questionlesse was more then certaine by a more excellent certainty, than the certainty of faith, that he should be saved from the second death; that he should never fall away from Gods favour, nor be for a moment forsaken of him. Otherwise, he had been a lesse faithfull servant of God, lesse mindfull of speciall revelations made to him as man, then they are who beleeve their owne speciall election or predestination, onely upon application of Gods generall promises to themselves in particular. For besides the internall revelations made to him as man, he had many publique assurances, such as others besides himselfe did heare; none of which hee did ever distrust or doubt: much lesse could hee feare lest his Father should be so farre displeased with him, as ever to forsake him. Now his pains upon the Crosse were grievous, and the indignities done unto him, to flesh and blood intolerable: yet his apprehension of celestiall joyes due unto him, was never interrupted. And out of this never interrupted apprehension, or rather view


view of these joyes, hee endured the Crosse, and despised the shame, as our Apostle tells us, *Hebr. 12.2.* Not onely his apprehension of these, but his most circumspect observance of all opportunities to doe his Fathers will, and to see all the Scriptures concerning him fulfilled; was neuer more conspicuously remarkable, whilst hee was upon the Crosse, than in his last conflict with death. The fulfilling of the Prophecies concerning his sufferings, requires a peculiar Treatise. For his extraordinary circumspection about that very point of time wherein hee uttered these words, *Eli, Eli, lamaſabaſhani, My God, my God, why haſt thou forsaken me?* that is abundantly testified by *S. Iohn* who was an eye witnesse of his speeches. Now there stood by the Crosse of Iesus his mother, and his mothers sister, *Mary the wife of Cleophas* and *Mary Magdalene*: When Iesus therefore saw his mother, and the Disciple standing by whom hee loved; hee saith unto his mother, *Woman, behold thy Sonne.* Then saith he to the Disciple, *Behold thy mother.* And from that houre that Disciple took her unto his owne home, *Joh. 19.25,26,27.*



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## CHAP. XIII.

*The bloody Sacrifice of the Sonne of God, was all sufficient to make full satisfaction for the sinnes of the world, without his suffering of any supernaturall or unknowen paines.*

I  Ut however the former pretended conclusion concerning Christs suffering the paines of Hell, or any of their symptomes, cannot bee inferred either from his bloody sweat in the garden, or from any speeches of his or any effect related by the Evangelists: yet the favourers of this conclusion rather than they would give it over endeavour to prove it by reason drawn from the finall cause of all his sufferings. The suffering of the paines of hell (say they) was necessarily required to the full satisfaction for all our sinnes, which all good Christians confesse hee did beare both in his Agony and upon the Crosse. But the very foundation of this assertion is very weak, and the superstructive worse: most derogatory to the infinite worth of Christs bloody Sacrifice. First, it is not required by the rules of equity, whether Divine or humane, that satisfaction for wrongs done should alwayes be made in kinde, or by way of counterpassion. It is in many cases more full and more sufficient when it is made by equivalencie, than if it were made in kinde. As in case a man in his rage should cruelly beate his neighbour, or butcher

cher his cattell : to permit the party which suffered the wrong whether in his person or in his goods, to exercise the like rage or cruelty upon his person or live-goods, which did the wrong, could be no true satisfaction either to the law, or party wronged, but rather beastly revenge. The best satisfaction which in this case could be awarded to the party wronged, would be to give him such contentment in one kinde or other, as might in reason, though not to passion, be as beneficiall and usefull to him, as the effects of his fury and rage which did the wrong, were in just estimation hurtfull : and yet such withall, as should make the offender, as unwilling to doe the like wrong againe, as the party wronged or any in his case would be to suffer it. This is the onely true satisfaction which in the same or like case could be justly made to the Law, whose true intendment alwayes is to make all men willing to doe to others, as they desire should bee done unto them : unwilling to doe any thing to others, which they would not have done unto themselves. Our father *Adam* had wronged our common nature, and all of us had offended our Creator more grievously, than any man can wrong another. Now in that our God and Creator is withall the eternall rule of justice, or rather Justice it selfe ; it was requisite that satisfaction should bee made unto him in the fullest degree. For one man, for all men which had done this wrong, to make satisfaction to infinite Majestic either in whole or in part was impossible. Though  
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all mankind had been condemned to suffer incessantly both in body and soule, they might by this meanes have been continually making satisfaction, but never have made it; albeit their sufferings had been endlesse. Therefore was this great work undertaken by the Son of God made man for us.

2. Suppose then all this had been foreknown, before our Saviour was incarnate, ever since the fall of our first Parents, and the sentence denounced against them; it would have been a more grievous sinne in our first Parents or in any of their posterity, than the sinne of the old Serpent in seducing them or us to yeeld to his suggestions, to have besought God the Father, that his onely Sonne should make satisfaction for us in the very same kind, which we should have made, but could never make, that is, by suffering the paines of Hell. That the man Christ Jesus might suffer such paines as the damned shall doe, was perhaps the desire of Satan, that which the great Enemy of mankind did most earnestly labour to effect. And if thus he did but desire, this was the greatest actuall sinne, which either hee or his infernall associates ever had committed, or can commit. Whatsoever they might desire, all that our heavenly Father could require of his onely Sonne after hee became our surety, was to make full satisfaction for all our sinnes against his Deity, or the eternall rule of justice. But all this he knew might bee accomplished by his onely Sonne after a more excellent maner, than either by exercising his



his wrath due unto us, or by suffering Satan whose redemption his Sonne did no way undertake, to wreake the utmost of his malice or foehood against mankind upon him. For my selfe amongst others, I must confesse, I could never understand the language of many professed Divines, who would perswade us that the full vials of Gods wrath due unto our finnes were powred upon his Sonne. Whatsoever their meaning be, which I presume is much better, than I can gather from their expressions, the manner of speech (to say no worse) is very improprie, and to me unpleasant. For how was it possible, God the Father should be wroth with him in whom alone he was alwayes well pleased. But wraths or anger against any one, are alwayes the effects of some displeasure precedent: and no satisfaction can be made whilest displeasure is taken, or wrath kindled against the party, which seeks to make satisfaction or reconciliation. Now, the infliction or permission of Hell paines to be inflicted upon any, is the award not of Gods judgement, but of his wrath and fury. <sup>and I</sup> If it be objected that our finnes were infinite, though not for number yet for quality, because committed against an infinite Majesty; and consequently that no satisfaction according to the exact rule of justice, could be made with our punishment, or penalties truly infinite: the answer is as Orthodoxall, as easie or common. That the satisfaction made for us by the Sonne of God, was more truly infinite, than the finnes

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of mankind were. For it was absolutely infinite, *Non quia passus est infinita, sed quia qui passus est erat infinitus*: The person or party who made satisfaction for us, or party which undertooke the satisfaction, was both in Majesty, and in goodnesse, as truly infinite, as the Majesty and goodnesse whom we had offended, and by whom exact satisfaction was required: both of them were both wayes absolutely infinite. I omit the weaknesse of such calculatory arguments, as this; [Our sinnes were absolutely infinite, because committed against an infinite Majesty,] as too well known to most students, and often enough, if not too often deciphered in other of my meditations. For this being admitted, all sinnes should bee equall, because all are committed against the same infinite Majesty and goodnesse. As for the true measure of our sinnes and ill deservings, that must be taken from the measure of Gods displeasure against them: and that is but equall to the severall degrees of our disobedience to his most holy Lawes and Commandements. This then we verily beleewe, that the full height and measure of all disobedience and rebellions against God, was neither higher or greater than the obedience which his Sonne performed in our flesh, or whilest hee stood in the condition of a servant: that our heavenly Father was never so much displeased at all our disobediences, as hee was well pleased with the obedience of his onely Sonne, or with their obedience that are truly ingrafted in him, and are made partakers of his obedience

dience in his sufferings. Both parts of this conclusion may with facility be evinced in the judgement of all men which have subscribed unto, or doe admit the principles in Divinity, whether Legall or Evangelicall.

4. It was a maxime undoubted in the time of the Law, that obedience was better than sacrifice: the corollary or consequence of which maxime doth amount to this point, that obedience without sacrifice, was alwayes better than sacrifice without obedience. Yet such sacrifices, as were appointed by God; being offered out of the spirit of obedience, were alwayes more acceptable than obedience alone. Such sacrifices as were appointed by God himselfe, unlesse they were offered in obedience and out of conformity to his Law, were abominable. The principall part of obedience, which the Law required, was the humble confession of the parties sinnes, for whose sakes they were offered. This confession was made over the heads of the beasts which were offered: the parties offering them alwayes acknowledging either expressly by their tongues, or implicitly in heart, that they had better deserved a cruell death than the dumbe creatures, which they sacrificed had done. Briefly, Legall sacrifices were then acceptable, when their offerers put on such affections, as *David* maketh expression of, when he saw the people plagued for his sinnes, or at least when the punishment of their owne sinnes came suddenly upon them through his folly. *Loe, I have sinned, and I have done wickedly:*



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\* 2. Sam. 24.  
17.\* Psal. 40.  
Heb. 10. 5,  
6, 7.

wickedly: but these sheepe what have they done? \* Yet even whilst the best of Gods people thus affected did offer the best kinde of Legall Sacrifices ( bullocks whilst their hornes and hooves began to spread, ) their sacrifice and obedience did but lovingly meet, they were not mutually wedded or betrothed. But whilst the Sonne of God did offer up himselfe for us upon the Crosse, his sacrifice and obedience were more strictly united, than man and wife, than mans soule and body. For betwixt these there is oft times dissention or reluctance: so was there never betwixt Christs Divine person who was the offerer, and the humane nature which was the offering. His humane nature and will before it was sacrificed, and whilst it was sacrificed, was more obedient to his Fathers will, than our first Parents senses or affections in their integrity were unto their reasonable soules. When hee commeth into the world (as our Apostle interprets the \* Psalmist) he saith, *Sacrifice and offerings thou wouldest not, but a body hast thou prepared or fitted for mee. In burnt offerings and sacrifices for sinne thou hadst no pleasure: then said I, loe, I come (in the volume of the book it is written of me) to doe thy will O God.* This will of God accomplished through the sacrifice of his Sonne, was that will of God, by which we are sanctified, and if sanctified, then justified; yet not justified without satisfaction before made. Of the full meaning of this place, and of the true reconciliation of the Seventy Interpreters (whom the Apostle followes) with the Psalmist

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or the Originall, by Gods grace hereafter. Thus much is pertinent to our present purpose, that the body which the Sonne of God assumed to do that will of his Father, which could not bee accomplished by any other sacrifices (though numberlesse and endlesse) was a body fitted for all kindes of calamities and crosses, which are incident unto mortality: a body more capable of paine, or deeper impressions from the violent occurrences of all externalls, which are naturall; than any other mans body was, or had been. A body as it were moulded and organized of purpose to bee animated or actuated with the spirit of obedience and all manner of patience in suffering, which can bee required in a faithfull servant. *Servants (saith S. Peter \*) bee obedient, &c. For this is thankworthy, if a man for conscience toward God endure griefe, suffering wrongfully.* CHRIST JESUS who was the paterne of all obedience required in servants, not onely whilest he was to deale with malicious unreasonable men, but in the very *anew* of his Agony, (when his heart within him was become like melting waxe through the vehemencie of that fiery triall) did set the fairest copie of that obedience, which S. Peter requires should bee taken out (how rudely soever) by every servant of God, under his owne hand. Even in this Agony when his mortall spirits did faint and languish, the spirit of obedience was much stronger in him, than the pulse of paine and sorow. It did not intermit or abate when his paines and anguish did increase. *Being*

\* 1. Pet. 2.  
18, 19.

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*in Agony* (saith S. Luke) *hee prayed more earnestly, Luk. 22. 44.* These words I referre if not to the third, yet certainly to the second paroxysme of his Agony; one or more of which fits did wring blood from his sacred body, being otherwise full of health. But most probable it is from S. Lukes relation, *Chap. 22. ver. 44.* that hee sweat blood both in the first and second fit, and that in all the three hee delivered his supplications *καὶ τὰ γόνατα* kneeling, or falling upon the ground. The forme of his prayer and maner of deportment in it, (as was said before) exhibite a true document or demonstrative argument, that besides his Divine will, hee had a will truly humane, a reasonable will in that hee did desire or deprecate the removall or asswagement of his present sufferings, with greater fervency of spirit and devotion, than any sonnes of *Adam* could deprecate the paines of Hell, if they should be beset with them, or feele their approach. And yet withall, hee wholly submits his humane body, soule, and will unto his heavenly Fathers will, who by his consent had free power to dispose of them in life and death, as hee pleased. Out of this fervent spirit of obedience consecrated unto Gods service by his most devout prayers, he was delivered from the paines and terrors, which he both feared and felt in the garden.

5. As for his sacrifice upon the Crosse, albeit we subduct the worth of it in it selfe considered (which infinitely exceeds the worth of all other sacrifices;) it was most properly, and most really the



the sacrifice of a broken heart, or contrite spirit. For after his naturall strength was spent, and his bodily spirits diffused with his blood; hee lastly offers up his immortall spirit, his very soule unto his Father. *Father into thy hands I commend my spirit: and having said thus he gave up the ghost, Luk. 23. 46.* The spirit of obedience did not expire with bodily spirits, it did accompany his soule into Paradise: it was not put off with the forme of a servant, but cloathed upon with glory and immortality. Shall wee yet doubt, whether the sacrifice upon the Crosse being offered out of such unexpressible obedience were fully sufficient to make abundant satisfaction for all our disobediences; albeit wee should subduct his obedience and patience in that grievous Agony in the garden?

6. If any man bee disposed to move further doubt about this point; the Apostles authority, or rather his reason will put the point out of question, *Heb. 9. 11, 12, 13, 14.* But Christ being come an high Priest of good things to come, by a greater and more perfect Tabernacle, not made with hands, that is to say, not of this building: Neither by the blood of goats and calves; but by his owne blood hee entred in once into the holy place, having obtained eternall redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the uncleane, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who brought the eternall spirit, offered himselfe without spot to God, purge your consciences from dead works, to

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*serve the living God?* The forme and maner of his dispute in this passage, as in most others throughout this Epistle, is allegoricall: but allegories in true Theologie alwayes include arguments of proportion, and are as firme as any Geometricall or Mathematicall demonstration. The termes of proportion in this argument are especially foure. First, sinnes meerely ceremoniall, that is such errors and escapes, as are evill because forbidden, not evill in themselves. The second, the remedy appointed for such sinnes, and that was the blood of bulls and goats, &c. The third, sinnes properly so called, that is, all offences or trespasses against the Law of nature, or against the Law of God. Things not evill onely because forbidden, but rather forbidden because evill in their owne nature. The fourth terme is, the antidote or preservative against such sinnes, as in their nature poison our soules: and this soveraigne preservative is onely the blood of Christ. The Apostle takes it for granted, that the sacrifice of bulls and goats were sufficient to make satisfaction for sinnes merely ceremoniall; and the blood available so farre to sanctifie the parties offending against the Law of Ceremonies, as that they might be admitted into the Congregation, or stand *recti in curia*, after the sacrifice was once offered. Of this purification concerning the flesh by the blood of such sacrifices, that which the Romanists say of the Sacraments of the new Testament, might bee more probably said; *Consecrabant gratiam ex opere operato*. The  
ceremo-

ceremoniall sinne was taken away by a ceremoniall offering. From this known maxime concerning the law of Ceremonies, or Legall sacrifices S. Paul takes his rise unto the high mysterie of the Gospel, to wit, that the offering which the Sonne of God did make upon the Crosse, was more sufficient, as well for making full satisfaction unto God for all sinnes committed against his Law, as for purifying the conscience of offenders from dead works: more effectually to make men partakers of the true celestiall Sanctuary, than the blood of beasts was for making them legally cleane. Purification from sinne or sanctification alwayes presupposed full satisfaction for the sinnes committed. To cleanse men from sins meerely ceremoniall, or to sanctifie them according to the flesh the bloody sacrifice of bruite beasts was sufficient, although they suffered no other paines than naturall, albeit they felt no force, or assault of any agents, but meerely naturall, much more is the blood of Christ of force sufficient not onely to make a full atonement for us, but to cleanse us from all sinnes, although he suffered no paines supernaturall, although he had suffered no force or impression of any agents more than naturall. All this is but a branch of our Apostles inference. For albeit sinnes committed against the Morall Law of God, doe in a maner infinitely exceed sinnes committed against the Law of Ceremonies onely: yet are not the sinnes of the one kinde so much more hainous, than the sinnes of the other, as the blood of



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Christ doth for vertue exceed the blood of bulls and goats. Nor is there that odds of difference betwixt sinnes Moral, and sinnes Ceremonial, which is between the Priests of the Law, and the high Priest of our soules, the Sonne of God. And yet the maine ground of our Apostles inference doth not simply consist in the superexcellency of the high Priest of our soules, or of the sacrifice which hee offered, in comparison with legall Priests and their sacrifices, but withall in the admirable union of our high Priest and his sacrifice. For admit it as possible, first, that there might haue been some matter of sacrifice, as pure and spotlesse, as the body of our Saviour; more pure and glorious than the Angelicall substances: Secondly, that this pure and spotlesse sacrifice had been offered by a Priest for dignity equall to the Sonne of God (as by the Holy Ghost the third Person in Trinity:) yet his offering or service could not have been so acceptable unto God, as our Saviours offering or service was; because the infinite worth of the Priest or Person sacrificing, could not in this case have conferred any worth or vertue truely infinite upon the sacrifice or offering made by him, though as holy and glorious as any created substance can bee; unlesse it had been so personally united to him, that in offering it, hee had offered himselfe, as our Saviour did. This is the maine stemme or rather the root of our Apostles emphaticall inference or surplus in the forecited place. *How much more shall the blood of Christ who through the eternall Spirit offered himselfe*

*himselfe without spot to God, purge your conscience from dead works to serve the living God.*

17. Answerable to this hypostaticall or personall union betweene our high Priest and his sacrifice, was that union between his obedience to his Father, and his mercy and compassion towards men. Obedience, mercy, and sacrifice were so united in his offering, as they never had been before his owne death was the internall effect of his mercy towards us, and obedience to his Father the period of his humiliation of himselfe: *Hee humbled himselfe and became obedient unto death, even unto the death of the Crosse.* That we know, was a cruell and servile death; but no part of the second death, not charged with the paines of Hell: otherwise our Apostle would have mentioned them, as the accomplishment of his obedience, or of his service; which, without them did exceed the very abstract or paterne either of service or obedience. *Quid est servitus, nisi obedientia animi fracti, & arbitrio carentis suo?* Servitude (saith \* Tully) is nothing else but the obedience of a broken or dejected minde, utterly deprived of all power or right to dispose of it selfe, or of its actions. It is indeed dejection of minde, a broken estate, or basenesse of condition; which make men willing to become servants unto others, or inforceth them to resign all their right and power unto their Masters will. But it was no dejection of minde, no want of any thing in heaven or earth, but onely the abundance of mercy and compassion towards us miserable men, which

\* In his Paradoxes

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moved the Sonne of God to renounce this world before he came into it, and to deprive himselfe of all that right and interest, which every other man hath over his owne body and soule, by voluntary resignation of his entire humane nature unto the sole disposing of his Father. Other servants were obedient unto their Lords upon necessity, or dejection of minde: hee voluntarily became a servant to his Father, that he might accomplish the office of a servant in the sacrifice of a broken and contrite spirit. This was the internal effect of his service and obedience, and this sacrifice thus offered was all-sufficient to make satisfaction for all the disobedience of men; for the finnes of ten thousand worlds of men.

## CHAP. XIV.

*That our Saviour in his Agony (at least) did suffer paines more than naturall, though not the paines of Hell or Hellish paines: That the suffering of such paines was not required for making satisfaction for our finnes, but for his Conquest over Satan.*

**B**ETWEE the bloody sacrifice of the Sonne of God were, as God himselfe is, all-sufficient to these purposes, may wee hence collect that hee suffered no paines more than naturall, or of no other kind than his Martyrs, Apostles, or Prophets have done? God forbid. Betwene paines naturall and the paines of



Hell, there is a meane; to wit, paines altogether supernaturall in respect of the Agent, and somewayes more than naturall in respect of the Patient: and such paines out of all question the Son of God did suffer in the garden, though not upon the Crosse. Nor were these his sufferings superfluous, though no way necessary for paying the full ranfome or price of mans redemption or reconciliation unto God. Most expedient they were, if not necessary to other purposes: As *first*, for his absolute conquest over Satan. *Secondly*, for his consecration to his everlasting Priesthood. Of his conflict with Satan in the garden (a place suitable to that wherein hee had conquered our first Parents,) *Iobs* second temptation was the type or shadow. His Father exposed him to the second temptation, as he had unto the first temptation in the wilderness, and permitted Satan to exercise the utmost of his power against him: onely over his soule or life hee had no power. These were take from him by the malice of men, and by the death of the Crosse, not by the immediate power of Satan. That the conflict in the garden was extraordinary; that in this houre the decrutorie battle betwixt the old Serpent and the womans seed was to be fought (at least the brunt of it;) the letter of the Scripture is to my apprehension very plaine: As first from that speech of our Saviours after his *Munday*, *Ioh. 15. 13.* *Hereafter I will not talke much with you: for the Prince of this world cometh: with greater violence surely than at any time before had been permitted him*

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him to use. For our Saviour uttered these words immediatly after Satan had entred into *Iudas*: at which time his Commission to enter the lists with the holy seed of the woman was first to bee put in execution. It hath alwayes seemed to me a mystery or secret, whereof no reason can bee given in nature, how Satan gaines greater power of doing mischieses and harmes to men by secret compact with others of their owne nature, as with Witches, or other of his owne worshippers; than is permitted him to use by his owne immediate power or strength. *Iudas*, though hee was no Witch, yet was hee a worshipper of Satan, one who had made *Mammon* his God, for whose service he had resolved to betray his Master into the hands of his enemies. It is pregnant againe frō that saying of our Saviour immediatly upon the cessation or intermission of his Agony and bloody sweat, that Satans assaults were at this time extraordinary; *When I was dayly with you in the Temple, you stretched out no hand against mee*: *sed hac est hora vestra, & potestas tenebrarum*, But this is your houre, and the houre appointed for the powers of darknesse to try their strength against mee. But after they could get no advantage of him by grapling with him in the garden, being not able to move him to the least signification of any impatience, or overture of discontent, as Satan had done *Iob* in his second temptation; they leave him unto the malice of his mortall Enemies, being assured they should get advantage enough over their soules, and prevalently tempt them to cruelty

cruelty and hatred towards this holy One, more than naturall. The houre of his terrible combat with Satan was but newly expiring, when thus he spake to the chiefe Priests and Elders. And howbeit this word *houre* sometimes imports more than an houre (as wee say) by the clock, some larger indefinite time or season: yet that in the forecited place it is to bee taken for a iust houre, and no more, many circumstances of the Text perswade mee: (this especially) when hee saith to his Disciples, *Could yee not watch with mee one houre?* As if he had said, Of all the time that I have been with you, this was the onely houre, wherein your watchfulnesse and attendance on me had been on your parts most requisite, and to me most acceptable. And the effect of his petition as S. *Mark* \* expresseth it, was thus, *that if it were possible the houre might passe from him.* This was the houre wherein hee tasted the bitter cup, whose present bitternesse upon his prayer was, if not altogether taken away, yet asswaged; and the houre it selfe, wherein hee was to tast of it, perhaps shortned.

2. This conflict with Satan, and the issue of it, our Saviour apprehended at his triumphant ingresse into Jerusalem immediatly after his future glorification was avouched by a voice from heaven three dayes before hee entred into his Agony. *Now is my soule troubled, and what shall I say? Father save mee from this houre: but for this cause came I unto this houre. Father glorifie thy Name. Then came there a voice from heaven, say-*  
*ing,*

\**Mark. 14.*  
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ing, I have both glorified it, and will glorify it again, &c. Now is the judgement of this world: now shall the Prince of this world be cast out. And I, if I be lift up from the earth, will draw all men unto me, Joh. 12. 27, 28, &c. In what sense, or how farre the world at this time was judged, exhibits plentiful matter of controverse Divinity, not immediately emergent from the positive points of Divinity now in hand. And for this cause I must request the ingenuous Reader for the present to take a matter which before was proposed, into deeper consideration. The point is briefly this; Our first Parents in the selfe same fact by which they became rebellious, *ipso jure*, committing high treason against their God and Creator, did subject themselves, and their posterity, unto the tyrannicall dominion of Satan. His vassailes and slaves all of vs were by right most soveraigne amongst the sonnes of men, by right of conquest in Duel. Now albeit the Conquerer was a Traytor and rebell against God; although he did first commit or at least accomplish this his rebellion and treason, by withdrawing our first Parents from that allegiance and obedience which by law of nature they and wee ought perpetually to have borne unto our Maker: Yet so observant of all rules of equity and just forme of proceedings, was he who is goodnesse, equity, and justice it selfe; that unto Satan the professed Rebell against him, and implacable Enemy towards man, he did vouchsafe the benefit of the Law of Armes or Duel. Now seeing Satan, being not Omnipotent

potent but of power, force, and subtilty limited, had thus subdued our first Parents, whom their Creator had endowed with freedom and power sufficient to dispose of their actions for the future good of themselves, and their posterity: his gracious goodnesse would not take us out of this Rebels hands by the Omnipotent power or irresistible force of his Godhead. Man being conquered by his sometimes fellow creature, was in the wisdom of Divine equity, to bee rescued from this bondage by a Creature, by a man of the same nature and substance, subject to all the infirmities (sinne excepted) to which wee are subject: as taking his substance from that man whom Satan had conquered. As Satan did not appear in his owne shape or likenesse, when hee subdued our first Parents (for so no question they would have been more wary to have closed with him;) but disguised in the similitude of a Serpent, which was a creature more subtil than all the beasts of the field, yet a creature every way farre inferiour to man: So the Sonne of God did not enter this combat with Satan in the glory and strength of his Godhead, but in his Godhead as it were disguised or clothed upon with the true nature and substance of man, and of a man whom Satan upon triall before had knowen to be thoroughly subject to the infirmities of mortality. Otherwise hee had more wit, than to have entered the lists with him in the second conflict.

3. How much dearer this conflict with Satan cost our Saviour, than Iobs second temptation

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cost

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cost him; hee onely knowes, and this knowledge hee learned by patience and obedience in suffering these paines of what kind soever they were. The ancient Greek Liturgies expresse them best by *ἀγνώστα παθήματα*, the unknowne sufferings. Such I take it, as no man in this life besides our Saviour alone did suffer, nor shall ever any man suffer the like in the life to come, in which, the paines of Hell shall be too well knowne unto many. But that our Saviour in this life should suffer such paines is incredible: for this being granted, the powers of darknesse had prevailed more against him, than Satan did against *Iob*. For the actuall suffering such paines includes more then a taste, a draught of the second death, unto which no man is subject, before he die the first death: nor was it possible that our Saviour should ever taste them either dying or living, or after death. This error, it seemes, hath surprized some (otherwaies good Divines) through incogitancie, or want of skill in Philosophie. For by the unerring rules of true Philosophie, the nature, quality, or measure of paines must bee taken, not so much from the force or violence of the Agent, as from the condition or temper of the Patient: *Actus agentium sunt in patiente rite disposito*. The fire hath not the same operation upon Gold, as it hath upon Lead; nor the same upon greene wood, which it hath on dry. Or if a man should deale his blowes with an even hand betweene one sound of body, and of strong bones; and another sickly, crasie, or wounded: the paines though issuing from the equality



equality of the blowes, would be most unequall. That which would hardly put the one to any paine at all, might drive the other into the very pangs of death. *Goliath* did looke as big, did speake as roughly, and every way behave himselfe as sternly against little *David*, as hee had against *Saul*, and the whole hoast of Israel: Yet his presence though in it selfe terrible, did make no such impression of terrour upon *David*, as it had done upon *Saul*, and the stoutest Champions in his hoast. And the reason, why it did not, was because *David* was armed with the shield of faith, and confidence in the Lord his God; a secret Armour which was not then to be found in all the Kingdome of Israel besides. But a farre greater then *Goliath*, associated and seconded with a farre greater hoast, both for number and strength, than the Philistines in *David*s time were able to make; more maliciously bent against the whole race of *Adam*, than the Philistines at this or any other time were against the seed of *Abraham*, was now in field. And all of us are bound to praise our gracious God, that in that houre wee had a Sonne of *David* farre greater than his Father to stand betweene us and the brunt of the battell then pitched against us. For if all mankind from the East unto the West, which have lived on earth since our Father *Adams* fall unto this present time, or shall continue unto all future generations, had been then mustred together, all of us would have fled more swiftly, and more confusedly from the sight or presence of

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of this great Champion for the powers of darknesse, than the host of Israel did from the Champion of the Philistines, when hee bid a defiance unto them. All of us had been routed at the first encounter without any slaughter, been committed alive to perpetuall slavery and imprisonment. But did this Sonne of *David* obtaine victory in this Duel with the Champion for the powers of darknesse, at as easie a rate as his Father *David* had done over *Goliath*? No: If wee stretch the similitude thus farre, wee shall dissolve the sweet harmony betweene the type and the Antitype. The conquest which the Sonne of *David* had over Satan and the powers of darknesse (whether in the garden or upon the Crosse,) was more glorious then that which *David* had over *Goliath*, or Israel over the Philistines. *David* was Master of the field *sine sanguine & sudore multo*, without blood, or much sweat. The Sonne of *David* did sweat much blood before hee foiled his potent Adversary. And the present question is not about the measure but about the nature and quality of the pains which the Sonne of *David* in this long Combat suffered, in respect of the paines which *David* or any other in the behalfe of Gods people had suffered. As the glory of our Saviour Christ is now much greater, than the glory of all his Saints which have been or shall be hereafter: so no doubt his sufferings did farre exceed the sufferings of all his Martyrs. But all this and much more being granted, will not inferre that he suffered either the paines of Hell or hellish paines

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( *pœnas infernales* , aut *pœnas inferorum* : ) such paines as the power of darknesse in that houre of extraordinary temptation had cast all mankinde into, unlesse the Sonne of *David* had stood in the breach. Admit the old Serpent had been in that houre permitted to *exert* his sting with all the might and malice he could, against the promised womans seed, that is, the manhood of the Sonne of God: yet seeing ( as the Apostle saith ) the sting of death is sinne ( not imputed but inherent ) it was impossible that the stinging paines of the second death should fasten upon his body or soule, in whom there was neither seed nor relique, neither root or branch of sinne. Or againe, admit hell fire ( whether materiall or immateriall ) be of a more violent and malignant quality, than any materiall fire which we know, in what subject soever it bee seated, is; and that the powers of darknesse with their entire and joint force had liberty to environ or begirt the Sonne of God with this fire or any other instruments of greater torture, which they are enabled or permitted to use: yet seeing there was no fuell either in his soule or body, whereon this fire could feed; no paines could bee produced in him for nature or quality truely hellish, or such as the damned suffer. For these are supernaturall, or more than so, not only in respect of the Agents or causes which produce them, but in respect of the Subject which endures them. Satan findes alwayes some thing in them, which he armes against them; some inherent internall corruption, which hee exasperates



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rates to greater malignity, than any externall force or violence could effect in any creature not tainted with such internall corruption, from which the promised womans seed was more free than his crucified body was from putrification. The Prince of darknesse and this world could finde nothing which hee could exasperate or arme against him.

4. In respect of Divine justice, or of those eternall rules of equity which the Omnipotent Creator doth most strictly observe; it was not expedient only but necessary that the Son of God should in our flesh vanquish Satan, and vanquish him by suffering evils, even all the evils incident to our mortall nature. There was no necessity, no congruity that the Sonne of God should vanquish this great Enemy of mankinde by suffering the very paines of Hell or hellish torments. These properly taken, or when they are suffered in kind, are the proper fruits and necessary effects of Satans victory over sinners; the finall wages of sinnes unrepented of or not actually expiated by the blood of our Redeemer. In all other tribulations, distresses, or persecutions, which are not the wages of sinne, We are, (as our Apostle saith *Rom. 8. 35, 37.*) *more then Conquerers through him that loved us*, if so we endure them with patience. But how more than Conquerers in these which are in themselves evil & distastfull to our nature? Therefore more than Conquerers, because these afflictions suffered with patience, doe testifie our conformity to the Sonne of God in his most grievous

vous sufferings: and the dissolution of the works of Satan in us, doth seale unto our soules a full Acquittance from hell paines, from which questionlesse our high Priest was free in that great Combat with Satan and his infernall powers. Otherwise, he had not been full Conquerer over hell and the second death, which is no other than the paines of Hell, or hellish torments. Nor could the sufferings of such torments bee any part of the Sonne of Gods qualification for dissolving those works of Satan, which cannot be dissolved but by the exercise of his everlasting Priesthood, which was the last end or finall cause of his sufferings or consecration by afflictions.

CHAP. XV.

*Christs suffering of the unknowen paines, or of paines greater than ever any of his Martyrs or others in this life have suffered, requisite for his qualification, as hee was to become the high Priest of our soules.*

I



He Sonne of God was to suffer all the afflictions, which wee in this world can suffer, in a farre higher degree than we can suffer them: to bee more strongly tempted by all the meanes by which wee are tempted unto sinne, whether by feare of evill, or by hope of things good and pleasant unto nature; that hee might (even to our apprehension) bee a more

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faithfull and mercifull high Priest in things concerning God, than ever any before him had been, or can be. But Satan, we know, tempteth no man in this life unto sinne either with the feare or sufferings of any evill or vexations, whereof our mortality can have no experience. Hee labours to withdraw no man from Gods service by giving them any taste or touch of the paines prepared for the damned in the life to come. Such as are in the deepest bonds of thraldome to him, would quickly abandon his service, if hee should tender them such a true symbole or earnest of their everlasting wages, or such a momentary taste of Hell paines, as the Spirit of God in this life exhibiteth to some of his children of their everlasting joyes. And it is questionable whether our nature whilest mortall bee capable of such paines, or whether the first touch or reall impression of them would not dissolve the link or bond betweene mans mortall body, and his immortall soule in a moment. For as *flesh and blood cannot inherite the Kingdome of God, but this mortall must put on immortallitie*, ere we can bee partakers of celestiall joyes: so it is probable that our corruptible bodies must bee made in another kinde incorruptible, before they can bee the proper Subjects or receptracles of Hell paines. But though no man in this life be tempted to ill, or withdrawn from the service of God, by sufferance of such paines, yet in as much as many are oft times tempted to despaire of Gods mercies by the *unknowne* terrors of Hell, or repre-



representations of infernall forces: there is no question but the Sonne of God, not in his Divine wisdom onely, by which he knoweth all things, but even as man, had a more distinct view of all the forces, and terrors of Hell, more full experience of their active force and attempts, than any man in this life can have; to the end that he might bee a faithfull Comforter of all such unto the worlds end, as shall bee affrighted or attempted with them. If wee consider then onely the attempt, assault, or active force by which Satan seeketh to withdraw us from God unto his service; not the issue or impression which his attempts makes upon us sinfull men: there was no kinde of temptation whereto the Sonne of God was not subject, whereto he did not submit himselfe for our sakes, that hee might have full experience or perfect notice as man, of all the dangers whereunto wee are obnoxious. By that which was done against the greene tree hee knoweth what will become of the drie, if it bee exposed to the like fiery triall. It was requisite that this great Captaine of Gods warfare with Satan, and of our salvation, should have a perfect view of all the forces which fight against us; that hee might bee a faithfull Solicitor to his Almighty Father for aid, and succour unto all that are beset with them, unto all that offer up strong cries unto him, as hee in the dayes of his flesh did unto his Father, and was saved from that which hee feared.

2. The greatest comfort which any poore distressed

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stressed mortall man can expect, or which our nature is capable of in oppression and distresse, must issue from this maine fountaine of our Saviours Agony and bloody sweat, of his Crosse and Passion. For whatsoever hee suffered in those two bitter dayes, he suffered, if not for this end alone, yet for this especially, that hee might bee an All-sufficient Comforter unto all such as mourne; as having sometimes had more than a fellow feeling of all our infirmities and vexations, as one who had tasted deeper of the cup of sorrow and death it selfe, then any man before him had done, or to the worlds end shall doe. It would bee a great comfort to such as have suffered shipwrack, to have an Admirall, a Dispenser of Almes unto Seafaring men, who had sometimes suffered shipwrack, or after shipwrack had been wronged by his neighbours or natives. And so, it would bee to a man eaten out of his estate by usury or vexations in Law, to have a Judge or Chancellor who had been both wayes more grievously wronged; a just, or upright man, whose heart would melt with the fellow-feeling of his calamities. Experience of bodily paines or grievous diseases inclineth the Chirurgion or Physician to bee more compassionate to their Patients, and more tender of their well-fare than otherwise they would be. And for these reasons, ever since I tooke them into consideration, and as often as I resume the meditations of our Saviours death, I have ever wondred and still doe wonder at the peevisshnesse, or rather patheticall prophanesse  
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of some men, who scoffe at those sacred passages in our Liturgie, *By thy Agony and bloody sweat, by thy Crosse and Passion, &c. Good Lord deliver us;* as if they had more alliance with spells, or formes of conjuring, than with the spirit of prayer or true devotion. Certainly they could never have fallen into such irreverent and uncharitable quarrells with the Church our Mother, unlesse they had first fallen out, and that fouly with *Pater noster*, with the Lords prayer, the Creed, and the ten Commandements. For I dare undertake to make good that there is not either branch or fruit, blossome or leafe in that sacred garden of devotions which doth not naturally spring and draw its life and nourishment from one or other of the three former roots, to wit, from the Lords prayer, or from the Creed set prayer wise, or from the ten Commandements. And hee that is disposed to reade that most Divine part of our Liturgie with a sober minde and dutifull respect, shall finde not onely more pure devotion, but more profound Orthodoxall Divinity both for matter and forme, then can bee found in all the English Writers which have either carped or nibbled at it. Not one ejaculation is there in it, which hath the least relish of that leven, where-with their prolix extemporary devotions who distaste it, are for the most part deeply sowed. But here I had ended my Treatise of the qualification and undertakings of the Sonne of God for dissolving the works of Satan, had not a new *Quere* presented it selfe to my meditations in



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the latter end of these disquisitions; and the *Quere*, is this:

3. Why our Saviour in his Agony, or his other sufferings upon the Crosse should not tender his petitions unto God in the same forme or tenor wherein the Psalmists or other holy men which were types or figures of him in his sufferings, had done theirs in their anguish or distresse; or in the same forme which he once, and no oftner than once did use upon the Crosse, *My God, my God, why hast thou forsaken me?* The ancient stile of prayer used by Gods servants or Ambassadors, as well in their humble supplications, as in their gratulatory hymnes, but especially in their fervent and pathetical ejaculations for deliverance from present dread or danger, was יְהוָה אֱלֹהֵי or יְהוָה אֲדֹנָי *my God, and my Lord; or my Lord, and my God.* Besides the observations before made to this purpose out of *Masius*, or rather out of the Liturgie of the Ancient Jews avouched by him, and of the Primitive Church (well observed by *Faber*) many passages in the Psalmes which did respectively both forepicture and foretell his Agony and sufferings upon the Crosse, are most pregnant. Of the ingratitude of his people toward him, of the indignities and cruelties done unto him by the Jews; no Psalmist (the Author of 22. onely excepted) hath a more lively punctuall representation, than that which is *Psal. 35.* and *38. 40.* *David* in the very *anac* or *paroxysme* of the grievances which he suffered from such of *Saul's* followers as he had well deserved

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36. par. 3, 4,  
&c.

deserved of, delivereth his petitions in this forme: *Avenge thou my cause, my God and my Lord,* Psal. 35. 23. *Judge me according to thy righteousness,* O JEHOVAH, my Lord, Psal. 35. 24. and 38. 16. (whether David or some other were the Author of it) *Quia ad te expecto, tu respondebis Domine, Deus mi.* And againe, Psal. 40. 6. *Multa fecisti tu JEHOVAH, Deus meus, &c.*

4. But when the houre was come wherein all these Propheticall ejaculations of the Psalmists were to be exactly fulfilled in our Saviour Christ: and by him, hee preferres his supplications *filio novo* in a forme or stile unusuall before, but familiar and usuall to him when his passion and death drew nigh, as Ioh. 12. *Father, (not Lord God) what shall I say? save mee from this houre, &c.* And Ioh. 17. *Father glorifie me, &c.* Hee used the same forme in his Agony thrice, *Father, if it be possible, let this cup passe from me.* And in the last words, which hee uttered in the forme of a servant, hee said not, *My God, my God, or my Lord God;* But *Father into thy hands I commend my spirit.* This variation betweene this most faithfull Servant of God and other holy men, Gods faithfull servants, in the forme of their supplications or gratulatory ejaculations conceived and uttered upon the like occasions, suggests thus much unto us (if I mistake not) that of all Gods servants or holy men, the man CHRIST JESUS onely was his true Sonne not by adoption as others were, and wee now are, but his Sonne by right of inheritance; and yet

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yet being such a Sonne, was for a time as truly his Servant, as his Sonne. He who alwayes had been יְהוָה אֱלֹהֵינוּ or God the Lord: Hee whose title it was to heare his peoples prayers, and unto whom all flesh shall come, *Psal* 65. 2. doth now tender his prayer, not to יְהוָה אֱלֹהֵינוּ not unto יְהוָה אֱלֹהֵינוּ for that had been to preferre a petition unto himselfe, whereas hee was now to preferre his petition unto his Father whose Servant he now was as man, but did not thereby cease to be as truly his Sonne. Had hee been his Sonne by creation onely, or in respect of the admirable integrity and superexcellencie of his performances as man; hee had doubtlesse tendred his petitions in the same stile or forme, which other godly men, and Gods faithfull servants before had used, though much better than they did. But however hee was the Servant of God after a more peculiar maner than any other had been; yet he presents his supplications in such a stile as hath relation to himselfe, rather as he was a Son than as a Servant. The eternall Sonne of God was the party supplicant unto the eternall Father for his mortall servant. For hee was a servant onely according to his humane nature, and according to that onely as it was mortall, whereas he still remaineth Mediator betwixt God and man, not as man onely, much lesse as a mortall man, but according to his eternall person, and his immortall manhood. This his manhood is now dignified with the reall and actuall title of Lord.

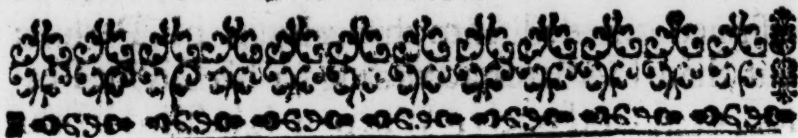


Lord. He was our Lord and Mediator before he assumed our flesh into the unity of his Person: but then Mediator according to his Divine Person, or as God onely. When he is instiled by the Prophets יְהוָה אֱלֹהֵינוּ or God the Lord, this later title was *more Propheticall than historicall*, and did import as much as that he who was then *lehorah* our God, at the time appointed should come to be our Lord by peculiar right of dominion purchased by his sufferings for our redemption. And for this reason I take it, his Apostle *Thomas* being convinced of incredulity unto the report of his resurrection, supplicates to him for pardon in the same stile or forme, as the Psalmist and other godly men had done in their distresse; *My Lord, and my God*, \* which is the full and punctuall expression of יְהוָה אֱלֹהֵינוּ or, יְהוָה אֱלֹהֵי. For now hee was not onely *ſe*, but *re*, become both Lord and Christ.

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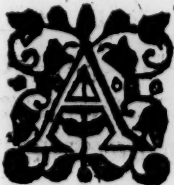


## SECTION 3.

Of the harmonickall parallel betweene the predictions or types of the old Testament, and the Evangelicall relations, concerning our Saviours triumphant comming unto Ierusalem, and of his entertainment there, untill the institution of his Supper.

## CHAP. XVI.

*Of the King of Sions comming to Ierusalem, and how the maner of his comming was for circumstance of time, prefigured by the Law or rite of the Paschall Lamb; and for other circumstances, expressly foretold by the Prophet Zachary.*

I  N Apostle hath said it, and wee must beleeve him, that our Saviour Christ was *Agnus occisus ab origine mundi*; the Lamb slaine from the beginning of the world. And other Scriptures abundantly testifie, that he was to bee slaughtered in time, to the end that hee might take away the sinnes of the world. About the indefinite

indefinite or illimited truth of both these propositions, there is no controverſie amongst good Christians. The limitation notwithstanding of both these undoubted truths require ſome further diſquiſition; the limitation of the later a larger Treatiſe: The maine *Quere* concerning the former is briefly this. [ From what beginning of the world our Saviour is ſaid to be *Agnus occiſus*, the *Lamb ſlaine*, ] as whether from the firſt beginning of time, or from the firſt day of the Creation. To ſtretch the beginning of the world thus farre, is more than the rules of true Theologie will warrant. For it was neither neceſſary or expedient, that the Sonne of God ſhould bee ſlaine, or that any bloody ſacrifice ſhould have been offered, if our firſt Parents had preſerved or retained their originall integrity. By the beginning of the world, then in our Apoſtles meaning, wee are, I take it, to underſtand the ſinfull world, as it is coevall or confederate with the fleſh, or the firſt entrance of ſinne into it or rather into our nature. From the fall of our firſt Parents, at leaſt from their convention before their Almighty Judge and Creator, the Sonne of God was firſt deſtinated, and afterwards conſecrated to be the Lamb of God, which was to take away the ſinnes of the world. And of his death and paſſion, or other undertakings to this purpoſe, as well the ſacrifice which righteous *Abel* offered out of the flock, as the bloody ſacrifice of himſelfe, being butchered by his ungracious brother *Cain*, were true types or ſhadows.



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dows. So was the Paschall Lamb, which was solemnly offered every yeare, once in token, afterwards in memory of the Israelites miraculous delivery out of Ægypt. The first institution, and observance of this solemnity, was given as a pledge or assurance unto Gods chosen people, that the destroyer should not hurt one of them, when he smote all the first borne of Ægypt, both of man and beast. The same solemnity was afterwards continued in memory of that mighty deliverance, which Israel had from *Pharaoh* and his host. Howbeit even this miraculous deliverance was but a shadow or typicall assurance of that great deliverance which the Sonne of God in our flesh, and all Gods people, in him and by him, had from the powers of Hell and darknesse, in that great Passeeover, wherein this true Lamb of God predestinated to this purpose from the beginning of this world, was actually consecrated and solemnly upon his consecration, offered.

2. A question there is, but soberly handled by some good sacred Antiquaries; whether the Law of the Paschall Lamb delivered by *Moses*, were to bee solemnized according to all the rites and circumstances, which were enjoined, and punctually to bee observed at the time of Israels departure out of Ægypt. One branch of this Law it was, that every household which was capable of eating it, should take it from the flock foure dayes before the offering of it. This separation was his consecration, and this rite or ceremony,

as some good Writers tell us, was observed throughout the generations, if not in the Lambs offered by every private family, yet in the Lamb designed or chosen for the publique sacrifice in that great Festivall, which was brought into the City foure dayes before the offering of it, with great pomp and solemnity. But bee it that the solemnity of bringing the Lamb foure dayes before the Passeover, was to bee observed onely in Ægypt: this will no way impair the sweet harmony betweene the Legall type and the Evangelicall mystery; but rather give it a better lustre: For that Passeover which was celebrated in Ægypt was the most illustrious peculiar type of this great Passeover, wherein the Sonne of God was sacrificed for the sinnes of the world. Other succeeding legall Passeovers were but remembrances of that great deliverance whereof the first Passeover in Ægypt was the pledge, or pre-assurance. And we in like sort were once for all delivered from the powers of Hell and darknesse, by the visible blood of the new Covenant; of which deliverance, wee are more strictly enjoyed to continue a memoriall, untill our Mediator and Redeemer come to judgement. Now to declare unto the world, that JESUS the Sonne of God and of *David*, was the Lamb of God ordained from the beginning of the world to effect this mighty deliverance, and to fulfill the mysteries forepictured by the Passeover in Ægypt; He came unto Jerusalem (the place appointed for this and other grand Festivalls) foure dayes before

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fore the Pasſeover wherein hee was ſacrificed, and was brought in with greater pompe and ſolemnity, than any Paſchall Lamb, than any Prince of Judah at any time before had been. His attendants were more, and their reſpects and ſalutations rendered in more ſubmiſſive manner, and the titles given to him much loftier than either *David* his father or *Solomon* in all his royalty had been accuſtomed unto. The hiſtory of his coming is very remarkable of it ſelfe, and the circumſtances as they are variously related (yet without clashing or contradiction,) by all the foure Evangelists, moſt conſiderable.

3. For the circumſtance of time, which was foure dayes before the Paſſeover, that is determinately and punctually ſet downe by two Evangelists, and may be evidently inferred out of all foure. The ſpeciall occasions of a great concourſe of people out of ſeverall Nations or Provinces, which at this laſt Paſſeover did expect his coming, or went out of Ierusalem to meet him or wait upon him, after another guiſe, than at any the three former Paſſeovers ſince his Baptiſme had been ſcene; are moſt fully expreſt by *S. Iohn Chap. 11. ver. 45.* *Then many of the Iews which came to Mary, and had ſene the things which Ieſus did, beleevved on him. But ſome of them went their wayes to the Pharifees and told them what things Ieſus had done. Iohn 12. 9, 17, 18.* Much people of the Iews knew therefore that he was there; and they came, not for Ieſus ſake onely, but that they might ſee *Lazarus* alſo, whom hee had raiſed from the dead.



dead. The people therefore that was with him, when hee called Lazarus out of his grave, and raised him from the dead, bare record. For this cause also the people met him, for that they had heard, that he had done this miracle, &c. The originall occasion of this great concourse, as appeares in these passages, was the irrefragable testimony of his raising Lazarus from the grave, wherein he had laid foure dayes. The speciall occasions which moved the whole multitude of his Disciples (that is such as for the present did beleve in him) to entertaine, and did occasion others to entertaine him with those extraordinary acclamations, or other expressions of joy & exultation, (recorded by all the Evangelists) are most punctually expressed by S. Luke, Chap. 19. ver. 37, 38. And when hee was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the Disciples began to rejoyce, and praise God with a loud voice, for all the mighty works that they had seene, saying, Blessed be the King that commeth in the Name of the Lord, peace in heaven, and glory in the Highest. These acclamations of his followers and Disciples were so loud, and their exultation (in such sinister construction, as Michal made of Davids dancing before the Ark) so lavish, that they exasperated the Pharisees (who were but a small part of the multitude, who did attend or observe his approach,) unto more uncivill behaviour towards this their King, than Michal did use towards David her Lord and husband. Luke 19. 39. And some of the Pharisees from among the multitude

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*said unto him, Master, rebuke thy Disciples: As if they had said, Thy Disciples play the fooles: and unlesse thou inhibit their folly, they will make thee a laughing stock to wise men. But his reply unto them for this their advise, though for termes and language, more milde and gentle; yet for the matter or mystery implied, was more sharpe than Davids was to Michal: Verse 40. He answered, and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out. For this was the time wherein Ierusalem, and the daughter of Sion had been commanded some hundreds of yeares before, to rejoyce after an unusuall maner. And the just occasions of this extraordinary point of time above all others, did require such a solemne and publike testification, that if men, women, and children had been silent, the very stones in the street, the edifices and pavements in Ierusalem and Sion, must have supplied their defect. For these were appurtenances of the Cicie, which had been peremptorily injoynd to shout for joy whensoever their promised and long expected King should come unto her. As the occasions of this extraordinary concourse of people, and of their unusuall exultation, are most fully exprest by S. Iohn and S. Luke: so the finall cause of both, or sweet disposition of Divine providence in this whole businesse, is most punctually exprest by S. Matthew, Chap. 21. ver. 4, 5. All this was done, that it might be fulfilled which was spoken by the Prophet saying; Tell yee the Daughter of Sion, Behold, thy King*

King commeth unto thee mecke, and sitting upon an Asse, and a Colt the foale of an Asse. The Prophet, or one of the Prophets at least, which did foretell all that now hapned, was *Zachariah*, Chap. 9. 9. whose words are more full than the Evangelists. Rejoyce greatly, O daughter of Sion, shout O daughter of Ierusalem: Behold thy King commeth unto thee: he is just, and having salvation \* lowly and riding upon an Asse, and upon a Colt the foale of an Asse: So our ordinary English Translations render the place, word for word: but whether this Translation or others, Greek or Latin doe fully and punctually expresse the Prophets meaning, is in the next place to be discussed.

\* Or saved himselfe, &c.

## CHAP. XVII.

*A Comment or Paraphrase upon the first eight verses of the ninth of Zachary: And of the connexion betwixt them and the ninth verse, in which the manner of our Saviours comming to Ierusalem was most expressely foretold.*

I **T**His testimony of the Prophet Zachary, (as was observed before \*) is meerely propheticall, that is, was literally meant of the *Messias* alone, never verified, much lesse fulfilled of any King or Prophet: it was a mystery without a type. Other passages in this ninth Chap. such especially as come after this ninth ver. may admit a mysticall or allegoricall sense: and I

\* The 7. Book of Commentaries. ca. 6.



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should like well of that allegorie, which *Ribera* and *Rupertus* have made upon the former verses, if they had first given us the true and literall sense. But setting aside such passages as the Evangelists or Apostles have expounded unto us, the best Comments which are extant upon this or most other Prophecies revealed or written, since the building of the second Temple by *Zerubbabel*, are for the most part made to our hands by unpartiall unsuspected Historians, that is, by Jews or Heathens, so wee Christians would take the paines to peruse, and diligently compare their narrations of matter of fact, with sacred Propheticall predictions. For the true and literall sense of this whole ninth Chapter of *Zacharias*, besides the ninth verse, an ordinarie Scholler may better informe himselfe from *Arrianus*, *Quintus Curtius*, and *Iosephus*, or others which write of *Alexanders* warres, than from *Ribera*, *Rupertus*, or all the professed Christian Commentators, which have not had the hap to consult these Heathenish or Jewish Historians. And some passages in the later part of this Chapter there bee, unto which the History of the *Maccabees* (though *Apochrypha* for matter of faith) may give great light for the right understanding of them. My purpose is onely to touch upon some few such passages in the first part of this Chapter, as are conducent to the point in hand, that is, to make a cleare and ocular demonstration how this Prophecie avouched by *S. Matthew*, and others in this ninth Chapter of *Zachary*, were fulfilled.

2. The burden of the word of the Lord in the Land of Hadrach, and Damascus shall bee the rest thereof: when the eyes of man, as of all the Tribes of Israel, shall bee toward the Lord. And Hamah also shall border thereby, Tyrus and Zidon though it bee very wise. And Tyrus did build her selfe a strong hold, and heaped up silver as the dust, and fine gold, as the mire of the streets. Behold the Lord will cast her out, and hee will smite her power in the Sea, and shee shall be devoured with fire, Zechariah, 9.1,2,3,4. Iosephus in his booke of Jewish Antiquities, briefly relating the swift successe of Alexander in his warre, relateth the events in the same order and method, which the Prophet Zachariah had foretold them in. That he first over-ran Syria & took Damascus, and afterward besieged Tyre, which held out nine moneths against those forces which had conquered the Persians, Syrians, and other Easterne parts in lesse space. As for the Writ drawn for the execution of Tyre, you see it is punctually drawn by the Prophet Zachary; but who shall assure us that it passed the Seale, or was executed according to the tenor of his Commission. By her power in the Sea, the Prophet meant, as the Oracle in like case did, her wooden walls or multitude of ships: and these as Curtius tells us, being almost all sunck or taken, their chiefe Fort was surprized by the Macedonian Army. After her walls were scaled, the greatest part of her defendants *summa tectorum obtinebant, saxa, & quod in manibus fors dederat ingerentes subeuntibus*, did anoy the Assailants from the tops of their

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houses with stones, or whatsoever came first to hand. So this their last and desperate fury did blow the fire of Gods wrath which was kindled against them, from the Prophet *Zacharies* time. For as this Heathenish Writer addes, *Alexander exceptis qui in templa confugerant, omnes interfici ignemque testis injici jubet*, commands that all should be slaine besides such as fled into the Temples, that their dwelling houses should be burnt. This great Conqueror in all this warre, though he expressly knew not his Commission, was but Gods Sheriffe: and (though intending no such thing) did see the execution should be according to the Prophets sentence. How much Tyrian blood was shed in this siege, as *Curtius* saith, may in part be hence gathered; besides all that died in that miserable Sea-fight, or those fierce skirmages about the walls after the Macedonians had made entry both by Sea and Land; sixe thousand of such as bare Armes were forthwith slaine, two thousand hanged on gibbers along the shoare, that *Askalon*, as it followeth in the Prophet, *ver. 5. might see it, and feare, and the hopes of Ekron be confounded*. And as *Arrianus*, *Iosephus*, and some other tells us, Tyre being thus miserably ransackt, the other Cities of Syria or Palestina, yeelded without resistance. Onely the strength of Scituation, store of provision, the resolution and fidelity of the Governour to *Darius* the Persian Emperour, emboldned *Gaza* to hold out for a time, as stoutly, as Tyre had done. For that part which God had appointed her, and her King  
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or Governour to act, was not feare, but sorrow. *Askelon shall see it, and feare, Gaza also shall see it, and be very sorowfull, and Ekron for her expectation shall be ashamed, and the King shall perish from Gaza, and Askelon shall not be inhabited, ver. 5.*

3. The greater danger the Conqueror himselfe did in the assault of *Gaza* incurre, the more grievous was her ransack, and the greater was the cruelty practised upon the conquered. *Alexanders* wounded body did exasperate his heroicall minde to imitate *Achilles* (his pretended Progenitor) as much at this time in despightfull revenge, as at other times hee had done in valour. For by *Alexanders* appointment *Batis*, as *Curtius* instiles him, the Governour of *Gaza* or Deputy King for *Darius*, being yet as full of life and spirit, as of bleeding wounds, was dragged by the heeles after a Chariot through the streets, as *Hector* had been by *Achilles* about the walls of *Troy*. Thus doth confidence in causes accursed by God, inevitably bring their undertakers to those disastrous ends, whereto the just will of the Almighty Judge had for their sinnes appointed them. All this, and much more which *Curtius* and *Arrianus* relate concerning the desolation of *Gaza* (wee need not be afraid to speake it) came to passe, that the word of the Lord spoken by *Zachariah* might be fulfilled. *The King shall perish from Gaza, &c. ver. 5.* Yet would I not have these words concerning *Gaza*, and her Governor, being for quantity indefinite, restrained to this particular time or accident. For that were to

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make this disaster the compleat object of the literall sense, of which it is at the most but a principall part. This wofull accident might, and I take it, did portend the like in successe of time, and I have ever held those Interpreters short sighted, rather than overseene, who thinke the severall passages in this Prophecie must literally referre onely to the warres of *Alexander*, or of the *Maccabees*. For multitude of like events, though different onely in time, not in proportion to Prophetical predictions, can neither argue any diversity in their former object, nor any plurality of literall senses. All in their order may be alike literally meant by the same Prophet, all alike properly signified by the same words. No man questioneth whether *ἄνθρωπος* in Greek, or *homo* in Latin, have more significations then one, although in strict propriety of speech they denote or signifie as well men now living, as those that died a thousand yeares agoe.

4. Hitherto we have seene how God by *Alexander* begun to pull downe the pride of Tyre, and of the Philistines: not with purpose utterly to destroy them, as he did the old world, but rather by this castigation or contusion, to prepare and fit them for that mixture with the Jews their ancient Enemies, which was foretold by the Prophet *Zachariah*, ver. 6, 7. *And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines, And I will take away his blood out of his mouth, and his abominations betweene his teeth: but he that remaineth, even he shall be for our God, and he shall*

c That is, it should be a quiet habitation for bordering Nations or a mixt people.

shall bee as a Governour in Iudab, and Ekron as a Jebusit. The literall truth of this last cited passage, we may see experienced after the warres of Alexander and of his Successors with the Maccabees, partly in that great place which Herod of Askelon held amongst the Jewish Nation, partly in the Philistines Profelytes, who were admitted as Communicants with the sonnes of Abraham in their Sacraments and Sacrifices, partly in the admission of the Jews as free Denizens into the Cities of Palestina, and in such quiet cohabitation of the Philistines and these moderne Jews, as had been betweene the Jebusits and their Ancestors. Every part of this observation might be concludently proved out of unpartiall Historians, Heathenish or Jewish, which wrote before our Lord and Saviour was borne. Divers parts of it are abundantly proved out of the Author of the first Book of Maccabees, Chap. 10. ver. 88, 89. Now when King Alexander heard these things (to wit, the victory over Azotus, and the submission of Askelon upon the ransack of it,) he honoured Iohnathan yet more, and sent him a buckle of gold, as the use is to bee given to such as are of the Kings blood: hee gave him also Accaron with the borders thereof in possession. Chap. 11. ver. 60, 61. Then Iohnathan went forth, and passed through the Cities beyond the water, and all the forces of Syria gathered themselves unto him, for to helpe him: and when he came to Askalon, they of the City met him honourably. From whence he went to Gaza, but they of Gaza shur him out: wherefore he laid siege unto it, and burned  
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the suburbs thereof with fire and spoiled them. Chap. 13. ver. 33, &c. Then Simon built up the strong holds in Iudea, and fenced them about with high Towers and great walls and gates and barres; and laid up victuals therein. Moreover Simon chose men, and sent to King Demetrius, to the end hee should give the land an immunity, because all that Tryphon did, was to spoile. Vnto whom King Demetrius answered and wrote after this manner; King Demetrius unto Simon the high Priest, and friend of Kings, as also unto the Elders and Nation of the Iews, sendeth greeting. The golden Crowne, and the scarlet Robe which yee sent unto us, wee have received; and wee are ready to make a stedfast peace with you, yea and to write unto your Officers to confirm the immunities which wee have granted. And whatsoever Covenants wee have made with you, shall stand; and the strong holds which you have builded, shall be your owne. As for any oversight, or fault committed unto this day, wee forgive it, and the Crown tax also, which yee owe us, if there were any other tribute paid in Ierusalem, it shall no more bee paid. And looke who are meet among you to bee in our Court, let them be inrolled, and let there be peace betwixt us. Thus the yoke of the Heathen was taken away from Israel in the hundred and seventieth yeare. Then the people of Israel began to write in their Instruments and Contracts, In the first yeare of Simon the high Priest, the Governour and Leader of the Iews. In those dayes Simon camped against Gaza, and besieged it round about, he made also an Engine of warre, and set it by the City, and battered a cer-  
taine

taine Towre and tooke it. And they that were in  
 the Engine, leapt into the City: wherenpon there  
 was a great uprore in the City, insomuch as the people  
 of the City rent their clothes, and climbed upon the  
 walls with their wives and children, and cryed with  
 a loud voice, beseeching Simon to grant them peace.  
 And they said, Deale not with us according to our  
 wickednesse, but according to thy mercy. So Simon  
 was appeased towards them, and fought no more a-  
 gainst them, but put them out of the City, and clean-  
 sed the houses wherein the Idols were: and so entred  
 into it with songs and thanksgiving: yea hee put all  
 uncleannesse out of it, and placed such men there as  
 would keepe the Law, and made it stronger than it  
 was before, and built therein a dwelling place for  
 himselfe. They also of the Towne of Ierusalem were  
 kept so strait, that they could neither come forth, nor  
 goe into the Countrey, nor buy, nor sell: wherefore  
 they were in great distresse for want of victuals, and  
 a great number of them perished through famine.  
 Then cried they to Simon, beseeching him to bee as one  
 with them, which thing hee granted them, and when  
 hee had put them out from thence, hee cleansed the  
 Towre from pollutions. And it was in the thirte  
 and twentieth day of the second moneth, in the hun-  
 dred seventie and one yeare with thanksgiving, and  
 branches of Palm-trees, and with Harpe and Cym-  
 bats, and with Vials and hymnes and songs; because  
 there was destroyed a great Enemy out of Israel. He  
 ordained also that day should be kept every yeare with  
 gladnesse. Moreover, the hill of the Temple that was  
 by the Towre, he made stronger than it was, and there  
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bee dwelt himselfe with his company. Hee that will compare these and many other passages in this grave Writer with the ninth of the Prophet *Zachariah*, will perceive there may bee good use of books not Canonically, for the right understanding of sacred Writings most Canonically; and that this booke though *Apocryphal*, did not deserve to be left out in the new impressions or binding up of our Bibles. But to returne unto the Prophecie of *Zachariah*.

5. The manifest accomplishment of all the strange alterations foretold by him in this ninth Chapter, might well occasion the Jews to expect the comming of their promised King shortly after. And amongst all the signes which the times intercurrent betweene *Alexanders* conquest of Syria, Tyre, and Palestina, and our SAVIOURS death, did exhibit; this to mee is most remarkable, that after so many terrible blasts of Gods wrath thus overturning every Castle and strong hold about Jerusalem, sweeping most Cities of their ancient Inhabitants, as the whirle winde doth their streets of dust; the Temple of Jerusalem should all this while hold up her head: that Temple whose foundation, and superstructions had been accused of sedition, and rebellion, whose demolition had been solemnly vowed by such Tyrants as had power given them over the City and strong holds of Jerusalem, power to practice all kinde and maner of savage cruelties on the Citizens bodies, and to expose their carcases to the birds of the aire. The consideration



ration hereof doth plainly testifie such a powerfull arme and watchfull eye of the Almighty to defend his house as in the eight verse of this Chapter is literally charactered. *And I will encampe about my house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall passe through them any more, for now have I seene with mine eyes.* Hee that could rightly spell the severall passages in the forementioned Authors, and the disposition of Divine providence overruling the projects of *Alexander* and his Successors, in all these warres according to the literall predictions of the Prophet *Zachary*, and put them right together, could not suspect that which *Iosephus* hath registred in the latter end of the eleventh Book of Jewish antiquities, concerning *Alexanders* reconciliation to *Iaddab* the high Priest of the Jews, and the extraordinary favours done unto that Nation, which not long before had mightily offended him.

6. But this prediction of Gods speciall providence in protecting his Temple against such as pretended mischiefes unto it, was literally fulfilled, not onely in the times of *Alexander*, but in the attempts made against it by *Nicanor*, *Antiochus*, and other of his professed enemies, though not fully to bee accomplished untill the glory of this Temple came. For the Temple built by *Zerubbabel* sub auspiciis of *Ieshua* the high Priest, did continue and flourish untill *JESUS* the high Priest of the Covenant, into whose body the life and spirit of it was to be transfused, did visit  
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and cleanse it. It must be granted that *Herod* the great did take downe the Temple built by *Zerubabel*, not with purpose to demolish it, but to make it more glorious to humane view, than *Solomons* Temple had been. And this friendly dissolution of it, with purpose to reedifie it, did prefigure the dissolution of Christs body and soule, and their reunion in glory and immortality. And I could willingly yeeld my assent unto *Rupertus* and *Ribera*, that the first verses of this Chapter were truely fulfilled in that victorious passage of the Gospel throughout the Cities of Syria and Palestina before mentioned: So they or their followers would grant me, that the swift victory of the Gospel, was as well occasioned, as portended by *Alexanders* speedy conquest of these Regions. For God did plague these neighbour Nations before the desire of all Nations came unto this Temple, that Jerusalem might take warning by them, and repent her of her sinnes. *I have cut off their Nations, their Towers are desolate: I made their streets waste, that none passeth by: their Cities are destroyed; so that there is no man, that there is none inhabitant. I said, Surely thou (Jerusalem) wilt feare mee, thou wilt receive instruction, so their dwelling should not bee cut off, howsoever I punished them, but they rose early, and corrupted all their doings*, *Zephaniah* 3. 6, 7. That this Prophecy unto what other times soever it be concludently appliable, doth in speciall referre unto the calamities brought upon the Nations by *Alexander* the great, is apparent from  
*Zephan.*

Zephan.2.4,5. But to returne to the literall meaning of the Prophecie now in handling: \* that, as I take it, is, as if the Prophet had spoken in more words to Jerusalem thus. "Thine eyes  
 "in the generations following shall behold the  
 "flourishing pride of sundry Nations, each endeavouring to overtop others in height of glory and temporall state; each striving to keepe  
 "others under by humane policie and strength of warre. And whilst the sight of their mutual Conquests shall possesse thy thoughts, thou wilt bee ready in the pride of thy heart to say,  
 "Jerusalem and Judah, one day shall have their turne, and in that day shall the sonnes of *Iacob*,  
 "the seed of *Abraham* and *David*, bee like the Monarchs of Greece or Persia, farre exalted  
 "above the Kings of other Nations: every one  
 "(able to beare Armes) gliftring with his golden shield, and leading the Princes of the Hea-  
 "then as prisoners bound in chaines, and their Nobles in fetters of iron. The beauty, and  
 "riches of their costly Temples shall deck the Chariots of my children, which their captives  
 "shall draw in triumph. But thou shouldest remember that the promised Prince of peace, of  
 "benignity, and Justice, should not bee sought amongst the tumultuous hosts of warre. Or  
 "canst thou hope, that *the desire of all Nations*, should bee thy Leader or Generall to destroy  
 "themselves. It is glory and honour enough for thee; glory and honour greater than the greatest Conqueror on earth could ever compasse,  
 "that



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" that the King of kings, and Lord of lords, shall  
 " be anointed and proclaimed King upon the hill  
 " of Sion : that the inviolable decrees of ever-  
 " lasting peace shall bee given to all the Nations  
 " under heaven from thy Courts. And there-  
 " fore whilst horses and Chariots, or other glo-  
 " rious preparations of warre shall present them-  
 " selves to thy view, suffer them to passe as they  
 " come, and rest assured that thy King, of whose  
 " coming thou hast often beene admonished  
 " by the Prophets, is not amongst them. The  
 " manner of his coming unto thee, so thou wilt  
 " mark it, bodes farre better tidings to thee, and  
 " all the Nations besides, than can accompany  
 " the prosperous successe of warres, or any victo-  
 " ry which is stained with blood. What King of  
 " Judah or Israel did ever levy an Army though  
 " in iust defence of their Countrey and people,  
 " on so faire termes, that no poore amongst them  
 " were pinched with taxes for the supply? What  
 " victory did they ever obtaine so good cheape,  
 " that many of their children were not inforced  
 " to sit downe with losse, many wounded, others  
 " maymed, and some alwayes slaine? But loe,  
 " now I bring thee unusuall matter of exultation,  
 " and uncouth joy. For behold, *thy King commeth*  
 " *unto thee* (whensoever he commeth) attended  
 " with justice for his guide, and salvation for his  
 " traine. Hee shall execute judgement without  
 " oppression, hee shall save thee (so thou wilt be  
 " saved) without destroying any; able and ready  
 " to make thy lame to goe, to give life to the  
 " dead

" dead without hazard either of life or limb to  
 " any who rests within thy territories. Such  
 " shall bee the maner of his comming, and such  
 " his presence, that the filliest wretch amongst  
 " thy children, may think himselte more happy,  
 " than any King of Judah or Israel which was  
 " before him; so hee will conforme himselte to  
 " his garb or demeanor. *For hee commeth unto*  
 " *thee poore and lowly, riding upon an Asse, and a Colt,*  
 " *the foale of an Asse,* to weane thee from the  
 " vaine hopes of the Heathen, from which the  
 " Prophets have so often dehorted thy forefa-  
 " thers. Some put their trust in horses, some in  
 " chariots: *but thy confidence must bee in the Lord*  
 " *thy God,* who will alwayes bee thy King to de-  
 " fend thee, to protect thee, and strengthen thee,  
 " through his weaknesse. For by the weaknesse  
 " of his appearance, *he will cut off the chariot from*  
 " *Ephraim, and the horse from Ierusalem, and the*  
 " *battell bow shall bee cut off, and hee shall speake*  
 " *peace unto the heathen:* His Dominion shall bee  
 " from Sea to Sea, and from the River to the  
 " ends of the Earth, Zach.9.10. The mark where-  
 at the Prophet *Zachariab* in this place aimes, is  
 the very same with that which the Prophet *Hag-*  
*gai* his coævall had set up a little before him;  
 Neither of them (as I take it) conscious of the  
 others predictions. Yet now bee strong, O *Zerub-*  
*babel,* saith the Lord, and be strong O *Ieshua sonne*  
*of Iosedech the high Priest,* and bee strong all the  
*people of the Land,* saith the Lord, and work, (for I  
*am with you,* saith the Lord of Hosts) according to  
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the word that I covenanted with you, when yee came out of Egypt, so my spirit remaineth among you: feare yee not. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts, The glory of this later house shall bee greater than the former, saith the Lord of Hosts. And in this place will I give peace, saith the Lord of Hosts, Haggai 2.4, 5, &c. And the Prophet Zachariah had touched (before) on the same string, Chap 2. ver. 10. Sing and rejoyce, O daughter of Sion: for loe, I come and I will dwell in the midst of thee, saith the Lord. And many Nations shall bee joyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent mee unto thee, &c. Every branch of these forecited Prophecies were exactly fulfilled according to their plaine literall sense in our Saviours triumphant ingresse into Jerusalem, and visitation of the second Temple, which by the bounty of Herod the great, and of many other Nations, was made (even to secular eyes) more \* beautifull and glorious, than the Temple of Solomon was. The extraordinary contributions of severall Nations, and Princes of the Roman Empire for the beautifying of this second Temple, and Herods speciall care in the right imployment of his owne and others expences upon this glorious worke,

\* Vide Riberam in secundum Haggai.



worke, might have taught the Jews, had they not been blinde, to expect that the desire of all Nations, their promised King, was speedily to come unto it: yet not to come in such pomp, specially of warre, as they expected, but in such humility and meeknesse of spirit, as the Prophet *Zachariah* in the ninth Chapter and tenth verse hath expressed. And so, it had been foretold in the building of *Zerubbabels* Temple. Not by might, nor by power, but by my spirit, saith the Lord of Hosts. Who art thou O great mountaine? before *Zerubbabel* thou shalt become a plaine, and he shall bring forth the head stone thereof with shoutings; crying, Grace, grace, unto it, *Zach. 4.6.*

7. Some parts of the forecited Prophecy there be which were not to be fulfilled in the exquisit literall, but especially in the mysticall or spirituall sense, untill our Sauours resurrection from the dead, or the accomplishment of his consecration to bee King, Priest, and Temple to all the Israel of God. But of these by Gods assistance in the Article of his Resurrection. That, which we are now to follow, is the fulfilling of the ninth verse of the Prophet *Zachariah*.

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## CHAP. XVIII.

*The fulfilling of Zachariah his Prophecy, Cap. 9. ver. 9. recorded by all the Evangelists; but most fully and most punctually by S. Matthew.*



Here was not any sacred prediction from the first promise of the womans seed untill this time, more capable of being counterfeited by subtile pretēders to the Crowne of *David*, than this particular was: and yet the fulfilling of it, so we would take all circumstances related by the Evangelists into serious consideration, or scan the true Grammaticall sense of the Prophets words aright, is as concludently punctuall, as the accomplishing of any Prophecy besides; any passage in the 53. of *Isaiah*, or the 22. *Psalme* not excepted. God by his all-seeing providence did prevent the reduction of that possibility or facility rather of imposture, whereunto this Prophecie above others was exposed, into act. For from the day of our Saviours triumphant comming into Jerusalem, neither City nor people had any just occasion of such joy or exultation as now they exprest; scarce any quiet houre from this neglect of that great salvation, which now was profered, untill the destruction of the Citie and Temple, and the dispersion of the Jewish Nation throughout the world. Among many other circumstances related by the Evangelists,

Evangelists, all worthy of our serious consideration, this one in my minde is most remarkable; that the Owners of the Asse and of the Colt, or the neighbourhood then present, should suffer them to be untied and carried away before they saw the Disciples warrant so to doe, subscribed by their Masters hand. But warrant they had none save onely Parroll. *And if any ask why you doe so, say, The Lord hath need of them, &c.* Matt. 21.3. and Mark 11.3. Had not this Lord, whose authority they avouched been a greater King than his Father *David*; had not his power and authority, not over their goods onely, but over their mindes and consciences, been more than Monarchicall: hee could not so plainly, and so peremptorily have fore-prophecied *de futuris contingentibus*, or given his Disciples full assurance that the Owner of these *juments* should do, as hee foretold they would doe. This was an Oracle of the same God, of the same power, and authority, which informed *David*, that the men of Keilah would betray him into *Sauls* hands, if he did commit himselfe to their trust. The men of Keilah were prevented from doing that, which the Searcher of all hearts saw they were intended or bent to doe. But these men did as the Lord foretold they should doe, when they intended no such matter.

2. If wee compare the Evangelicall relations concerning the maner of our Saviours comming to Jerusalem with the Prophets predictions, they agree so well that *Zachariah* in this particular



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may share well with *Isaiah* in that title of the Evangelicall Prophet. Yet in the maner of the Evangelicall Stories concerning this point, there is some variation in words, but no contradiction or contrariety in sense. *Goe unto the village* (saith *S. Matthew*) *over against you. And straight you shall finde an Asse tied and a Colt with her: loose them and bring them unto me,* *Matt. 21.2.* *S. Mark* relateth the same story thus; *Tee shall finde a Colt tied, whercon neuer man sate, loose him and bring him,* *Mar. 11.2.* See *Luke 19.30.* This variation of words hath raised a doubt amongst Interpreters as well of the Prophet as of the Evangelists, whether our Saviour did ride part of the way upon the Asse, and part upon the Colt, or all the way upon the Colt alone. Such as think our Saviour did ride onely upon the Colt, labour to salve the truth of the Prophetick prediction and *S. Matthews* relation, how it was fulfilled by a *Synecdoche* usuall, as they alledge, in the Hebrew Dialect. To say the King of Sion should come riding upon an Asse, and upon the foale of an Asse, is a speech as justifiable in grammaticall sense, as that *Ionas* should bee sleeping in the sides of the ship (so are the words of the Prophecie) whereas hee could not sleepe but in one side of the ship at one time. But as for *Synecdoches*, *metonymies*, or other like words of Art, grammar, or rhetorique, unlesse they bee reduced to some logicall or rationall maxime, they edifie no better in Divinity, than an Allegory or mysticall interpretation, which is not grounded upon some

historicall

historicall relation of matter of fact, according to the plaine literall or grammaticall sense. The <sup>sin</sup> or the onely foundation of this *Synecdoche* here pretended, must bee that logicall rationall maxime [ *ad veritatem indefinitæ propositionis sufficit veritas unius particularis* ] Unto the truth of an indefinite proposition, the truth of one particular is sufficient. Hee that can prove *Socrates* to be a learned man, may without impeachment affirme, that man is learned, or men are learned: for the expression of any particulars indistinctly apprehended (or confusedly knowen) by the plurall, is usuall not in the sacred onely, but in moderne Languages. Wee English men doe not commit any solecisme when wee say, the Noble *Sidney* was slaine in the Low Countries: albeit in strict propriety of speech, hee was slaine but in one of those Countries or Provinces. A man that had been present, or had a distinct Geographicall apprehension of the place where he was wounded, would have named it in the singular, as at *Zutphen*. So it was said, *Iudges* 12. 7. That *Ieptha* died and was buried in the Cities of *Galead*; that is, as our English very well renders it, in one of the Cities of *Galead*, but in which one of them, that, it seemes the Author of that sacred history did not thinke worthy to bee taken into particular consideration, being a point wherein posterity without losse might bee altogether ignorant. And certainly it was ignorance of their owne Dialect, or the spirit of slumber, which occasioned

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\* Nunquam  
cohabitantes  
impiis, ed  
quod fieri  
non possit,  
ut non ex  
illorum con-  
versatione  
& tu impi-  
us evadas.  
Quod si  
miraris:  
Considera  
quid accide-  
rit Iephthah  
Gileaditæ,  
qui licet iu-  
stus esset,  
tamen quia  
habitavit  
in tribu E-  
phraïm, &  
ipse ab eis  
ad impieta-  
tem pertra-  
ctus fuit.  
Cum enim  
videret quod  
filios & fi-  
lias suas  
idolo Baal  
combureret:  
inde quoque  
& ipse abiit,  
similique  
modo filiam  
suam occi-

dit. Item cum videret eos operam dare homicidiis, factus est & ipse homicida, abiens & interficiens 40. duo milia, ob quod facinus tanquam impius punitus, non meruit sepulturam, juxta id quod dicitur; Et sepultus est in civitatibus Gilead, Iudic. 12. Qui locus Scriptura docet, dispersa fuisse ossa ejus in omnibus civitatibus Gilead. In quocunque enim loco videbant ejus ossa, sepeliebant ea. Ben. Syra. Serm. Mor. 6.

some \* Jewish Writers to gather from this plu-  
rall expression, that *Iephtha's* bones were scatter-  
ed throughout all the Cities of *Gilead*, or re-  
spectively intombed in many severall places.  
The Evangelists use the like speech when they  
say: The malefactors which were crucified  
with our Saviour did revile him; whereas in such  
distinct apprehension as *S. Luke* had of this cir-  
cumstance, one of the two onely did revile him,  
or at least continue in this wicked minde; but  
the party reviling being not so distinctly known  
by name or by other circumstances (as *Barabbas*  
was) to the other Evangelists as unto *S. Luke*,  
they make their expressions in the plurall. It is a  
generall rule worthy of every Commentators  
actuall consideration, that albeit every Evange-  
list relate nothing but the truth, yet no one of  
them relates the whole truth concerning our Sa-  
viours life and actions; his death and passion:  
nor doe they alwayes observe the order and me-  
thod of all circumstances, or occurrences, as will  
appeare hereafter. The maner of our Saviours  
comming to Jerusalem, might bee, and no doubt  
was more distinctly represented to the Disciples  
senses, than it had been to the Prophet *Zacha-  
riah's* spirit. For *lumen propheticum erat aliquanti-  
ter enigmaticum*; the light of prophecy was not  
alwayes distinctly evident, but indefinitely. And

this



this might bee the reason why the Prophet foretells that our Saviour should come riding both upon the Ass, and the Colt, when as \* three Evangelists mention onely the Colt. And albeit S. *Matthew* mention both, yet it may bee replied, that hee historically in that passage avoucheth nothing of his owne observation, but onely relateth the Prophets words which hee saw now fulfilled, although our Saviour had rid onely upon the Ass, or upon the Colt.

\* *Marke & Luke*, in the forecited places and S. *Ioh.* chap. 12. ver. 14.

3. But however the Prophets words in themselves considered, or compared onely with the historical narrations of their fulfilling as they are extant by S. *Mark*, S. *Luke*, and S. *Iohn*, may admit the presumed *Synecdoche*, or plurall expression instead of the singular: yet to my understanding or observation, none of these three Evangelists affirmative for Christs riding upon the Colt or foale of the Ass, is so exclusive, as S. *Matthews* relation of the same story is inclusive. Nor is S. *Ieroms*, *Maldonats*, or others inference from the expression of these three Evangelists so concludent, that hee rode upon the Colt alone, as the inference which may bee drawn from S. *Matthews* relation that he rode upon both. *Yee shall finde an Ass tied, and a Colt with her: loose them and bring them unto me: And if any man shall say aught unto you, yee shall say, The Lord hath need of them, and straightway hee will send them.* Hee further addes, *All this was done that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter, &c.* All the other three  
Evange-

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Evangelists affirmatives wil not inferre this negative, that our Saviour did not ride upon the Asse at all. The historicall, literall, or legall tenour of our Saviours Commission directed or given to his two Disciples, whom hee authorized to take them, imply that hee had instant use of both, though more speciall, or permanent use of the Colt or foale. And the execution of this Commission necessarily interres as much; *And the Disciples went, and did as Iesus had commanded them. And brought the Asse and the Colt, and put on them their clothes, and they set him thereon: or as the Originall hath it, upon them, ἐπ' αὐτοῦ, Matt. 21.6,7.* His dismissal of the Damme upon some short triall, and longer use of the young one (as sundry of the Ancient with good Moderne Interpreters observe) did admirably prefigure the instant rejection of the Jews, and the speedy admission of the Gentiles here promised. The Gentile though never accustomed to the yoke of Moisaicall Lawes, by whose rites the anointing and consecration, the comming of this great King was foreshadowed; did beyond expectation willingly submit himselfe unto the Gospel or Kingdome of heaven here on earth, as the yong Colt which never had been backt before this time, did gently beare our Saviour, notwithstanding all the noise and cry which had been made by the promiscuous multitude. When as the Jew resembled or typified by the old Asse, which had been used to the yoke and saddle, became (as it is probable, shee did) resty and skittish ready to kick, and

and spurn, and endeavouring to throw her Rider. And in type or prognostick of this mysticall truth, it is not improbable, that our Saviour relinquisht the Asse after hee had assayed her, and tooke her Colt, and rode on him into Jerusalem, though no man had sat upon him before.

4. However, the fulfilling of the later part of this Prophecy, whether it was fulfilled by *Synecdoche*, or in the plaine literall, and legall construction of the Prophets words; was most cleare and evident unto the Apostles and Disciples senses. But whether the former part of this Prophecie concerning the titles of this King was so clearely fulfilled, admitteth some question which cannot be determined without further discussion of the grammaticall sense, or Prophetical importance of these words צֶדִיק וְנוֹשֵׁעַ הוּא. The best and choicest Translations vary much partly about the signification, partly about the pointing of these words. And no Interpreter which I have read (though I have consulted many) doth give mee any tolerable satisfaction for their Emphaticall or Prophetical importance, save one or two. I shall for this reason crave pardon with humble submission of my opinion unto the judgement of the learned, to proffer more variety of Translations and Interpretations, then I have been accustomed, unto the Readers choise. The vulgar Latin renders it thus; *Ecce Rex tuus veniet tibi justus, & salvator: ipse pauper, &c.* Behold, thy King commeth, a just King, and a Saviour: hee is poore, &c. referring the Hebrew pronoun

to



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to pauper. *Iunius* accords in part with the vulgar, *Iustus & salute pradtus*: with whom our later English accords, save onely that it referres the pronounc *אין* unto *iustus & salvator*, *hee is just and having salvation*: whereas *Iunius* altogether omits the expreffion of it, and the vulgar referres it to that which followeth, *hee is poore, he is lowly or meek*. The Translator of the Kings Bible referres it unto *iustus*, *Iustus ille & salvator*, *that Iust and Saviour*. *Arius Montanus* in his Interlineary referres the same pronounc unto the first clause, *Iustus, &c.* But whereas others reade, *Salvator ille*, hee hath it, *Salvatus ipse*: So doth our former English, *hee is just, and saved himselfe*. But *Cramerus* the Lutheran, *ut Hunnii discipulum agnoscas*, chargeth that Translation which our former English followes (as his Master *Hunnus* had *Calvin* in many others) with Judaizing, at least for giving advantage to the captious Jew. For what argument can it be either of glory to a great King, or of joy unto Subjects, to foretell that he himselfe should bee *servatus* or *salvatus*. This expreffion implies danger unto himselfe more directly, then saving health unto others: it supposeth perill or hazard antecedent, but doth not necessarily argue victory for the consequent. And yet the words in the Originall are formally passive. But *Cramerus* with some others would out of the grammaticall rudiments which they had learned, instruct us, that Verbs of this forme or conjugation sometimes admit a signification meerely active, otherwhiles neither meerely active

active or passive, but reciprocall, as the *Septuagint* renders this place σωζων εαυτον, that is, *saving himselfe*. So doth our later English in the marginall note. Yet if the Originall in this place might be (as *Cramerus* would have it) reciprocall, the *basis* of these two contrary significations should bee the passive. And though both versions *saving himselfe*, and *saved himselfe* meet in one point; yet it had been more handsome to have said *salvatus a seipso*, then *servans seipsum*. And so *Vatablus* in his annotations upon this place tells us, it may bee rendred. *Vertere potes* (saith hee) & *servetur*, *sub : a se, pro servans se*. But *Masius* a man more skilfull then the vulgar Grammarians, hath so farre impeacht these grammaticall curiosities about the peculiar force or value of Conjugations, that it is not safe to put a matter of so great a consequence, as the fulfilling of a Prophecie concerning Christ, upon their verdict. And however many other Verbs in this forme, to wit, in *Niphal* bee rather equivalent to actives, then truely actives, neuterpassives, or reciprocalls : yet their use though it were more frequent then it is, cannot prescribe against the proper and naturall signification of the word *yym* in this place, which for ought I finde is alwayes a meere passive. Wherefore to wave these grammaticall curiosities, this observation (I take it) is more reall, and of better use. That as vulgar Philosophers usually ascribe the variety of effects unto the agents or efficientes, which ariseth wholly from the matter or Patient. So Grammarians often

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often labour to salve the regular use, or importance of words from the diversity of formes or conjugations in their derivatives, or multiplicity of significations in the primitive, when as all the variation proceeds wholly from the nature of the subjects unto which one and the same word in one and the same forme or signification is applied. As for instance, when *Melchisedeck* saith, *Benedictus sit Deus Abrahami, & Benedictus sit Abraham a Deo, &c.* Blessed bee the God of Abraham, and blessed be Abraham of the most high God: the formall signification of the Latin [*benedictus*] and the English [*blessed*] is one and the same: but the use, or importance much differ, whilest applied unto God and unto Abraham. For Abraham or man to bee blessed of God, or to have good words bestowed upon him by divine goodnesse, alwayes importeth some reall donative whereby hee becommeth more happy then hee was before. For in God *benedicere* is *benefacere*, his good word or blessing is alwayes operative of some reall good to the party whom hee blesteth. But for God to bee *blessed* by man, or which is all one, for man to *blesse* God, can import no more then a testification of his love and loyalty towards his Creator, that hee no way envieth, but heartily congratulateth his eternall happinesse, and could wish if it were possible, that it might be greater, or that hee could expresse his loyalty and thankfulness better unto him, who is worthy of all praise, honour, glory, and blessednesse, &c.



5. In like case admitting the proper and formal signification of the Hebrew *יָשַׁע* to be alwayes one and the same, and punctually rendered by *Arias Montanus* [*salvatus* ;] yet the importance of it, whilest our Saviour is the Subject and wee the Agents, will much differ from the importance of it, whilest wee are the Subjects or passives, and he the Agent or Donor. *Salvatus* applied unto us, alway implies some reall salvation of soule or body or of both, and is as much in English as to be saved or redeemed from death and danger. The same word againe applied to the King of Sion by his Subjects, or by us sinfull men unto our Saviour and Redeemer, can imply no more then our congratulation of his dignity, or an acknowledging of his power to save, or our hearty prayers that hee would bestow his saving health upon us. If *Arias Montanus* or other Translators of the Hebrew had been tied to have used no other then *Ciceronian* or *Terentian* phrases, it would perhaps have been a solecisme, to have put the Latin *salvatus* for *salutatus*. But the Latin Translators oft times use a phrase or dialect more ancient by much then *Cicero* or *Terence*, whose language though (unto such as peruse few other Writers then *Tully* or *Terence*, or others a little before or after them) it may seeme harsh; yet is it more expressive of the Hebrew (the ancientest of Languages) then the moderne Latin, as *salvatus* in this place is more significant, and holdeth better analogy with the propriety of the Latin Tongue, then if hee

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he had said *salutatus*. Hee whosoever he bee, to whom we say, *sis saluus*, or *jubeo te salvere*, may according to the fundamentall rules of Grammar Latin, though not according to the custome of Criticks or Refiners of that Language, be more properly said to be *salvatus* then *salutatus*. And I make no question, but *Montanus* and others did use it in this sense, as the most punctuall expression of the Originall, unlesse they had said *salvandus*. However, hee is properly said to bee *salvatus* or *salutatus*, who is either really saved from danger or unto whom wee wish all health and safety. The passive *juratus* is in its formall signification one and the same, whilest it denotes the party, or person, or matter by which wee sweare or protest, or the parties which make oath, not onely according to the Hebraismes, or Ellenismes used by most Translators, but in the elegancie of the Latin or Roman refined dialect. So an elegant \*Poet expresseth *Amphiarauus* his scrupulosity, or rather observance of *decorum*, in not swearing by *Apollo*, but old *Chaos* in that region of darkenesse;

\*Statius.

*Testor inane Chaos : quid enim hic jurandus Apollo?*

If hee had sworne by *Apollo*, *Apollo* had been *juratus*, yet not *juratus* in that sense as a Jury with us are said *jurati*, that is sworne men, or men which take an oath being administred unto them: for it must consist of swearing men, or of swearers: a new title given by some Roman regular

gular Catholiques, ( as they call themselves ) unto such Seculars of their owne Profession, as will take the oath of Allegiance, or acknowledge it to be administred unto them by lawfull Authority. And yet I take it, hee that takes a voluntary oath may be truly said to bee *juratus*, not onely to sweare, but to bee sworne, and that not in vulgar or legall English onely, but in pure refined Latin, as in that of *Prudentius*;

*Tentavit Geticos nuper delere Tyrannos,  
Italiam patrio veniens juratus ab Ibro.*

According to the custome of refined Latin it would perhaps bee a solecisme to say a man that dies of poison were *venenatus*, albeit *venenatus* be a proper Latin word, not obsolete, whilest it denotes arrowes or bullets, but in our English wee speake as properly when we say a man was poisoned, as when wee say a poisoned bulle, a poisoned *shaft*. And so no question according to the true intent of the Prophet *Zachariah* our Saviour was as properly said to bee *ישיב* that is *saved*, or *salvificated*, whilest the multitude cried *Hosanna*, or wished all health unto him; as wee are said to bee *σωζουμαι*, or saved by him. And if *Montanus* had as fully exprest this whole phrase *ישיב* as hee doth the word *ישיב* *salvatus*, little could have been added to it by way of Comment.

6. But to take the full importance of the whole phrase, or matter signified according to



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the sublimitie of the Prophetickall dialect or expression; that, I take it is thus. However the promised King of Sion was to come unto her so lowly in person, so poorly attired, so meanely furnished of strength or visible pompe, as might cause her Inhabitants rather to deride, then respect him: yet even in this plight or garb, hee should bee entertained with generall applause, with louder acclamations, then had been used at the Coronation of *David* or of his Successors. The ancient forme of such solemn acclamations had been: *Vivat Rex, &c.* Let the King live: but to our Saviour the multitude cry, *Hosanna, Hosanna to the Sonne of David.* And this peculiar kinde of salutation or acclamation, is punctually foretold by the Prophet, and grammatically exprest by the Hebrew. For *Hosanna*, whether wee take it as precatory or congratulatory, is an active which doth as exactly fit the passive *yois* as *ego saluto te*, doth *tu es salutat<sup>us</sup> a me*, I salute you, and you are saluted of me. If *Arias Montanus* had said *salvatus ille* for *salvatus ipse*, the Translation had been a more full expression of the Majestick originall phrase. The full expression or Prophetickall importance of the whole phrase (if I mistake not the emphasis of the Hebrew pronoun *אני* especially when it comes in the \* reare or after the Substantive to which it referres) will amount to this height and higher, *Ecce Rex tuus venit, Rex ille justus, &c.* Et pro justis celebrandus. And I know not whether *Castellio* his version of this place doe not imply as much

\*Vide Hebraicum  
contextum  
Prov. 19. 21

much, *Ecce Rex tuus venit, qui est iustus & victoriosus*. It had been an ancient tradition or common prenotion amongst this people before the Prophet *Zachariah* was borne, that their King or Christ should bee the Sonne of *David*, and *David's* Lord; A Priest after the order of *Melchisedeck*, who was King of *Salem* by office, and by title King of righteousness, or the righteous King. Now the Prophet forewarnes this people, that the glorious King, whom *Melchisedeck* did by office and title foreshadow; should come to *Sion* and *Jerusalem*, not attended with horses and chariots, but as became the righteous and pacificall King (for so much his other title imports) riding on an *Asse*, and the foale of an *Asse*, and have both his titles proclaimed though not by expresse words, yet by hieroglyphick or sacred heraldry. His lowlinesse, which is the only ground of pacificall disposition, was lively represented by the maner of his approach, riding upon the foale of an *Asse*, which in an instant had learned gentle conditions from his lowlinesse and peaceable temper, who first did sit upon him. His righteousness was really proclaimed by the congratulations, and presents of the people; Much people (saith *S. Iohn*) that were come to the Feast, when they heard that *Iesus* was coming to *Ierusalem*, tooke branches of *Palme* trees, and went forth to meet him, (as yet not hearing whether hee came on foot, or horsebacke) and cried *Hosanna*, blessed is the King of *Israel*, that commeth in the Name of the Lord, *Iohn* 12.12,&c.

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And S. Mark telleth us; *Many spread their garments in the way: and others cut downe branches of the trees, and strawed them in the way. And they that went before, and they that followed, cried saying, Hosanna, blessed is he that cometh in the Name of the Lord. Blessed bee the Kingdome of our Father David, that cometh in the Name of the Lord, Hosanna, in the Highest, Mark 11.8,9,10. Matt. 21.8,9.* Now the Palme tree was as well in prophane, as in sacred Heraldry, as true an Embleme or hieroglyphick of righteousnesse or Justice, as the sword is of Authority, and power. Hence saith the Psalmist, *Iustus ut palma florebit*, the just shall flourish like a Palme tree. Why rather like this tree, then any other? then like the Oake or Cedar? *Pierius* (to my remembrance) giveth us the ground, or reason of this sacred allusion: and it is this; For that the Palme tree the more it is wronged, or prest downe, the lesse it is diverted from its naturall course, but groweth higher, and spreadeth the more. And was for this reason, a fit Embleme of this righteous and victorious King, whose incomparable exaltation did grow from his unparalleld humiliation and depression.


*Quod verò ponderibus resistat & in adversum incurvetur, facere idem Iudices debent, atque reluctabundi seductores pellacesque, omnes detrectare, neque mulieribus, neque violentia cedere.*

*Pierius in initio sui lib. L. de hierog. & inquit Aristot. Si super arboris ejus lignum magnum quantumlibet pondus imponatur, Palma minime deorsum cedit, nec infra flectitur, sed adversus pondus resistit & sursum nititur in adversum fornicata.*



CHAP. XIX.

Of the meaning or importance of [Hosanna to the Sonne of David.]

I  He diversity of Interpretations of many principall passages in Scripture, is for the most part as great, as the multiplicity or variety of importances, or significations of some one single word, in some large sentences and passages. The best is, that this word *Hosanna*, hath but two importances, which can breed any matter of difference, betweene Interpreters of Scripture, or any variety of Interpretations. Yet discord betweene Interpreters usually arise, without any difference, onely from variety of significations in words more then compatible; yea most consonant betweene themselves; As some there be, who would have this word *Hosanna*, to be meerely precatory or optative: as much as, *The Lord send help or salvation*; Others would have it to be meerely (or especially) congratulatory: Whereas both opinions agree very well, though their severall Authors, or Abettors have censured each other. That *Hosanna* in the intention of the Multitude, which carried or spread branches of Palmes or Olives in the way, should (at least in the direct sense) be meerely congratulatory, is probably alledged from the whole phrase, or structure of speech: for they did not cry, as the blind man in the way did, *ὦ Δαβὶδ, ἐλθέῃς*

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ἐλέησον. O Son of *David*, have mercy upō me or save me; but Ὡσαννα τῷ υἱῷ Δαβὶδ ἐν ὑψίστοις, *Hosanna* to the Son of *David* in the Highest. Both clauses import matter only of cōgratulation. *Caninius* first, & after him *Beza* amongst others, have out of their Rabbinicall learning well observed, that the branches of Palmes, of Olives, or other trees which this people used in their solemne Feast of Tabernacles, or the like, in which they used the commendations of the 118. *Psalm*, came by custome and concurrence of time to bee called *Hosanna*; by such a maner or trope of speech, as the English and French doe call the buds or flowers of Hawthorne, *May*. According to this importance, or signification of the word [*Hosanna*,] the meaning of the multitude or Disciples was, that they did beare these boughes, and use these congratulations in honour of the Sonne of *David*, now comming unto them in triumph.

2. Some goe a great way further, and would perswade us that the people, or multitude being sorry that they had so sleighted our Saviours presence, or invitations in the last feast of Tabernacles (*Iohn* 7.) to which this solemnity of carying branches was (at the least) originally proper, did seeke to redeeme their former neglect, and regain the opportunity of tending their allegiance unto him, not as hee was the Sonne of *David* onely, but as the God of their Fathers, who had brought them out of *Aegypt* into the land of *Canaan*, and redeemed them from *Babylonish* captivity, to honour him with solemne feasts, and

and other services in Jerusalem. But that the multitude, (either all, or most, or any) should have a more distinct explicate apprehension of his Deity, or of the great mystery of salvation which hee was now to accomplish, then his Disciples and Followers had, is very improbable. That his very Disciples (though Actors in this businesse) had no such distinct apprehension of the great mystery imported by this solemnity, is unquestionable. For S. Iohn, upon a distinct review of all the circumstances of this Solemnitie, whether congratulatory, or precatory or both, tells us *These things understood not his Disciples at the first, but when Iesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him,* Chap. 12. 16.

3. Amongst the things which are written of him, this was one, that he should be acknowledged and publickely proclaimed for the Sonne of David, *καὶ ἐξουχὸν*, the often promised and long expected Messias, and Redeemer of the whole world. And all this was acknowledged and proclaimed by the multitude, as well by the forme of prayer which they used, as by their reall congratulations. First that the word *Hosanna* was uttered by way of prayer by the multitude, is cleare from that passage in the Psalmist, whereunto the word *Hosanna* with the matters of fact, which did accompany it, doe referre. For so it is agreed upon by all sides, that *הוֹשַׁנָּה* Psalme 118. 25. is a solemne and formall prayer; *Save*



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*now I beseech thee, O Lord: O Lord, I beseech thee, send now prosperitie*: to wit, unto the Sonne of *David*, and unto his people by him. And thus farre at least, the apprehension or intention of the people, when they cried *Hosanna* to the Son of *David*, did reach. For they thought this was the day, which the Lord had made; and did therefore rejoyce and were glad in it, as in the day of their long expected redemption from the hands of all their enemies. As they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdome of God should immediately appeare, *Luke* 19.11. This prenotion, that the kingdome of God was now to be manifested did facilitate the assent or obedience, as well of the owner of the Assē; and the Colt, whereon hee rode to Jerusalem, as of the Master of the family wherein he did eate his Passeover, unto the intimation or direction of our great Lord and Master. The one story concerning their present obedience, we have *Matt.* 21.5. The other more at large, *Luke* 22.7. to the 14. Nor did they erre in taking this to be the day of their Redemption; but in the confused notion of the enemies, from which they were to bee redeemed. They expected onely a deliverance from the tyranny of the Romans, and other hostile Nations, over whom they hoped the Sonne of *David* should exercise royall and temporall Jurisdiction. And it is no wonder, if the multitude, whether of inhabitants of Jerusalem or strangers which went out

to

to meet him and congratulate his approach, did apprehend no more then thus, seeing the two Disciples which accompanied him toward *Emaus* upon the day of his resurrection, had no better a notion of the redemption promised then this, though even this notion did fleet or vanish, after they had seene him put to death: *Wee trusted that it had been hee, which should have redeemed Israel,* Luke 24.21. This argues, that their former trust was for the present extinguished, till he by opening the Scriptures unto them, did revive and kindle it.

4. Againe, when they cry *Hosanna* to the Son of *David* in the Highest, not from heaven: this no way argues that their salutation should not be formally precatory: especially if *Maldonats* observation be without exception, that ἐν ὑψίστοις be equivalent (according to the Hebrew dialect) unto *ab excelsis* from the highest Heavens. However taking the word [*Hosanna*] as in its primary signification, forasmuch, as *the Lord send help*, or grant salvation; and the Greek ἐν ὑψίστοις according to the native Greek, in the highest: the naturall meaning, or literall expression of the congratulation will amount to this, that God would bee pleased to ratifie their petitions for prosperity of the Sonne of *David* in heaven, not doubting but that God so doing, his blessings upon him and them might bee established here on earth. For so they further expresse themselves in the Psalmists words, *Blessed bee the King that commeth in the Name of the Lord: Peace in heaven,*  
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and glory in the highest, Luk. 19.38. But though *Maldonat* with other judicious Commentators doe clearly evince this forme of congratulation, *Hosanna*, to be precatory: yet was *Maldonat* more to blame, then such as thinke it onely to have been congratulatory, when hee avoucheth that this solemnity of carying branches of Palms and Olives, had no speciall reference to the feast of Tabernacles: and more to blame, when hee thinketh that the feast of Tabernacles had *nihil commune cum Christo*, no type or figure of this solemnity, or that this solemnity did include no Emblematicall acknowledgement or testification, that CHRIST JESUS was as truely the Sonne of God, as of *David*: as well *Dauids* אֲדֹנָי Lord, as his Sonne.

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CHAP. XX.

*At what time and upon what occasions the 118. Psalm was composed; And at what solemn Feast especially used.*

I



Or giving such, as it may concerne, more full satisfaction in the points late handled: and for setting forth the sweet harmony, betwixt the Prophetick song and the peoples acclamations and cry at this great and last solemn Festivity: the best method I can conjecture, would bee to make diligent enquiry at what time, and upon what occasions the 118. Psalm was first written, and at what solemn Feast it was principally used. *Mollerus* a man of commendable paines in this particular search, and one who had read very many, telleth us that the major part of learned Interpreters whom hee had perused, are of opinion that this Psalm was composed by *David* himselfe, upon occasions of his victory over his enemies, and freedom from disturbance or danger from the house of *Saul*, upon the death of *Ishbosheth*. And for strengthening this conjecture, hee referreth us to the 2. of *Sam. 6*. And *Coppen*, a most Ingenuous and exact Examiner of such Commentators, as he had read, seemeth rather to encline this way, then to the contrary. The maine streame of Interpreters would carry mee with them, did not the nature of the Subject now in hand, permit a peculiar

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peculiar liberty of dissenting from a major part, though otherwise most learned Interpreters. And having conferrd this 118. Psalme as well for circumstances, as for matter and for the character of speech or language with the history of the 2. of *Sam.* 6. as with the 18. and 68. Psalme, which, it is evident, were both written at the time and upon the occasions, which *Mollerus* conjectures this 118. Psalme was composed; I finde no congruity either of matter or stile betwixt them. Many passages in the 118. Psalme there are, which literally referre unto the gates or building of the house of the Lord, not to the Ark or Tabernacle, which were onely extant in the time of *David*. For hee lived not to see the chiefe corner stone, whether the highest, or the lowest of the Temple laid or placed; much lesse to see the gates, at which the righteous was to enter, set up. Besides, although this 118. Psalme was written by the same Spirit, by which *David* wrote; yet the language or character of this Psalme doth argue, it was composed in a different age from that, wherein *David* lived and wrote the 18. and 68. Psalmes. And as farre, as my observation leades mee, in the same age and upon the same occasions, that the Psalmes of degrees (all save one) were first composed and first used. And those Psalmes (it is to me cleare) were written after this peoples returne from *Babylon*, and, as is most probable, after the death of *Zerubbabel*, when the glory of the house of *David*, was for a time eclipsed by the splendor of

of the house of *Aaron*. And certainly, if this Psalme had been composed by *David* himselfe, or any of his Successors, or other Prophet in this Nation, while the first Temple was standing, there would have been thanksgiving in speciall exprest for the house of *David*, as well as for the house of *Aaron*. But the forme of thanksgiving in the first place runnes thus; *O give thanks unto the Lord, for hee is good; because his mercie endureth for ever. Let Israel now say, that his mercy endureth for ever. Let the house of Aaron now say, that his mercy endureth for ever. Let them now that feare the Lord say, that his mercy endureth for ever.* Psal. 118, 1, 2, 3, 4. Nor is there any expresse mention in speciall, of the house of *David*, or of his Successors unto the end of this Psalme: though many passages in the same Psalme cannot according to the true literall sense bee applied to any Person or Communitie, save onely to the Sonne of *David*, who was also *Dauids* Lord. The thanksgivings are uttered or delivered not in the name of any one Person or Family, but in the name and behalfe of the whole Community, as well Priest as people. And yet the same thanksgivings are punctually directed unto God the Lord: or as the multitude, not by distinct apprehension of their meaning, but by the disposition of Gods divine providence expound the Psalme, unto *G O D* Incarnate, the Sonne of *David*.

2. But as I am not prone to bee caried with a generall streame of Interpreters, against probable



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bable discoveries of a safer course: so am I unwilling to bee singular, or to venture upon narrow passages without a Pilot. And a more skilfull Pilot in this case, I could not have wished for, then *Theodorets*, an ancient Father of great judgement, and well-deserving the stile of *Theodorets* the wise or discreet. Now this grave and most discreet Author in this particular argument, whereof we treat; at what times, and upon what occasions the Psalmes were written: conducts me thus farre, that this 118. Psalm was written after Israel returned from Babylon. Though the other streame which *Mollerus*, and others follow, bee much broader; yet this narrow cut, which after *Theodorets* I take, will appeare (I hope) upon due sounding deeper and safer. *Theodorets* judgement is thus;

*Et hic etiam hymnus est ab iis qui salutem a Deo consecuti sunt, allatus. Iudaei namque post reversionem, cum omnes finitimi in annu coacti essent, atq; etiam gentes alias & barbaras conflassent; deinde cum plagis a Deo illatis, profligati essent, secundum Iohannis & Ezechielis & Michea & Zachariae vaticinationem, hunc hymnum de gratiarum actione Deo offerunt.*

This is one of those hymnes which were composed by such as obtained saluation or deliverance. The Jews (after their returne from Babylonish captivity) when all bordering Nations with other barbarous people at their instigation were gathered against them, after they saw them plagued by God, and their malicious projects defeated according to the Prophecies of *Ioel* *Ezechiel* or of *Zachariah* offer up this Psalm of thanksgiving unto the Lord.

3. However *S. Ierom*, *Mollerus*, and others, do for particular circumstances of the Composers, time, and occasions of this Psalm, follow another current, then *Theodoret* did; yet we all meet in the maine or Ocean, whereinto this Psalm and others doe exonerate themselves. For thus *Mollerus* concludeth his Preface to this Psalm:

There is no question but that this Psalm (as most others of *Dauids*) had more speciall reference to Christ, whose Person he did represent, or typifie, and whose portraiture hee sought to set forth; then unto *David* himselfe. And hence it was that as often as this Psalm was recited in the Jewish Synagogues, it was alwayes accommodated to the *Messias*, and reckoned amongst the solemne prayers and supplications for his coming unto them, as *Hierom* testifieth. Now seeing by its frequent recitall, it was so well known to the vulgar sort, hence was that gratulatory versicle, or song [*Hosanna*] taken up by them, at that time wherein Christ was entertained by the multitude, according to the state or custome of their King or expected *Messias*

*Nec dubium est, Davidem in hoc Psalmo, ut in plerisque aliis, magis ad Christum, cuius personam gerebat, quam ad se respexisse, eiusque in se imaginem exprimere voluisse. Atque inde factum est, ut quoties post illud tempus hic Psalmus in Synagoga a Iudeis legeretur, ad Messiam fuerit accommodatus, & inter eas preces, quibus adventus eius precabatur, recitatus; ut testatur Hieronymus. Cumque ex assidua repetitione populus esset notissimus, hinc sumptus est versiculus in pompa illa, in qua Christus tanquam Rex huius populi fuit exceptus, ut scribitur Matth. 21. Mollerus in argumento huius Psalmi.*

4. Now

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4 Now seeing it is confessed by all, aswell expressly by the Jews, as by matter of fact related by the Evangelists, that this 118. Psalme did contain a peculiar prophecy or testimony prophetically typicall of the promised Messias his comming to Jerusalem, to ratifie or fulfill whatsoever was foretold or portended by this Solemnity, wherein it was first used: no time, or season can with greater probabilitie be allotted, no occasion more fitly pretended for the first composing of it, then the extraordinary joy of the whole Communitie of the people of Juda and Israel, aswell Priests as Laicks, upon the erection or finishing of the second Temple. For within the compasse of this season, *Haggai* had prophesied that the desire of all Nations should come unto that Temple. The precise time according to exact calculation of his comming to Jerusalem, and of his death there, had beene notified by *Daniel* not long before. The sacred history of the times, wherein *Zerubabel*, *Ieshua*, *Haggai*, and *Zechariah* lived, beare plentiful record, that the people of Judah, Benjamin, or Israel had no just cause, or great occasions of rejoycing according to that scale of joy and gladnesse, which is charactered in the 118. Psalme, immediately after their returne from Babylonish captivitie. For both neighbour Nations, and the principal Officers of this side Euphrates, of those kings unto whom they were subject, did partly by violence, partly by malicious suggestions for divers yeares prohibite the erection of the Temple, and the re-edifying of Jerusalem.

More



More feare, then joy did poffeffe this great people, when they begun to erect the Altar of the Lord, as may appeare from *Ezra* 3. 4. And that was divers months before the foundation of the Temple was laid: at which time indeed there was much joy, especially amongst the people, and younger sort; Yet joy mixt with many teares of the Ancient, especially Priests and Levites, which had feene the former Temple, (at least the foundation of it.) *Ezra* 3. 12, 13.

5 However, it is probable that this 118. Psalm was in part composed upon the sight or view of the first foundation of the second Temple. For *Ezra* tells us that the Priests and Levites, after the ordinance of *David* King of Israel, sung together by course in praising and giving thanks unto the Lord, *because he is good, and his mercy endureth for ever toward Israel.* And in this forme of thanksgiving the 118. Psalme begins and ends, *O give thanks unto the Lord, for his mercy endureth for ever. Let Israel now say that his mercy endureth for ever. ver. 1. O give thanks unto the Lord, for he is good: for his mercy endureth for ever. ver. 29.* I am not forgetfull, nor can the Reader be ignorant that there is another Psalme, *videlicet* 136. in which this forme of praise is more perpetuall, as being the close or fall of every verse. But that Psalme (as I have many inducements to conceive) was composed long before the foundation of the Temple was laid. But other Psalmes of thanksgiving there are besides these two, which were composed upon speciall occasions, and afterwards

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continued in their solemn feasts with further additions, and amplifications, as the like occasions of publique joy did minister. For later Prophets, or men otherwise inspired by the holy Ghost for that purpose, to insert, or adde more plaine or fuller expressions of *Dauids*, or former Prophets intent or meaning in their forme of thanksgiving, or to paraphrase upon them, was never unlawfull, although they had added the same curse, to such as should adde unto, or diminish their writings, which is annexed unto the law of *Moses*, and the booke of the Revelations. For no addition is forbidden, but such as includeth a vitiation of the text, or such as pretendeth Divine authority, when it hath it not.

6 But however this 118. Psalmie or most part of it might be begunne upon the occasions forementioned by *Ezra*; yet some passages in it there are, which in particular refer unto some one of the three great and anniversary solemnities, as that; *This is the day which the Lord hath made, we will rejoyce and be glad in it. Save now O Lord I beseech thee, &c. ver. 24, 25.* Now after the foundation of the Temple was laid, there was no solemn feast, in which this peoples expression of joy and thanksgiving was so remarkeable or so peremptorily required, as in that feast of Tabernacles or booths recorded by *Nehemiah, cap. 8.* A feast of Tabernacles there was some few months after the foundation of the Temple was laid by *Zerubbabel* and *Ieshua* the sonne of *Iozadeck*, recorded by *Ezra 3. 4. &c.* But that feast of Tabernacles was solemnised

sed *secundum quid*, onely in respect of the peculiar daily sacrifices, which the Law in that month appointed to be offered. There is no mention in *Ezra* of their dwelling in boothes, either in their publique streets, upon their publique houses, or in the Courts of the Lords house, which was not at that time builded. This part of that great solemnity had not beene observed from the daies of *Ioshua* the sonne of *Nun*, untill *Nehemiah* had put his peremptory commission for re-edifying Jerusalem, in execution. *Nehemiah* which is the *Tirshatha*, and *Ezra* the Priest the Scribe, and the Levites that taught the people, said unto all the people; This day is holy unto the Lord your God, mourne not, nor weepe: for all the people wept, when they heard the words of the Law, &c. And they found written in the Law, which the Lord had commanded by *Moses*, that the Children of Israel should dwell in boothes in the feast of the seventh month. And that they should publish, and proclaime in all their Cities, and in Ierusalem, saying, Goe forth unto the Mount, and fetch Olive branches and pine branches and myrtle branches and Palme branches and branches of thick trees to make booths. So the people went forth, and brought them, and made themselves booths, every one upon the roofe of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate of Ephraim. And all the congregation of them that were come againe out of the captivity, made boothes, and sate under the boothes: for since the dayes of *Ioshua* the sonne of *Nun*, unto that day, had not the Children of Israel done so, and there was very great gladnesse. Also



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day by day from the first day unto the last day, he read in the booke of the law of God. And they kept the feast seven dayes, and on the eighth day was a solemne Assembly according unto the manner, Nehem. 8. 9, 10, 11. &c. This great day of the feast was that anniversary solemnity, wherein our Lord and Saviour, after the revolution of many years (how many I leave to the calculation of Chronologers;) did make that solemne proclamation unto the people assembled at the feast of Tabernacles, Iohn 7. 37. In the last day, that great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come unto me, and drink. He that beleeueth on mee, (as the Scriptures have said) out of his belly shall flow rivers of running water. But this spake he of the Spirit, which they that beleeve on him, should receive. For the holy Ghost was not yet given, because that Iesus was not yet glorified.

7 It is very observable, which is recorded by Saint Iohn, Chap 7. 14. That about the midst of the feast, Iesus went into the temple and taught: and so taught, that the Iews marvelled, saying, How knoweth this man letters seeing he never learned? But to my apprehension, it is more observable, and wanteth not a mystery (though for the present I cannot sound it;) why our Saviour should begin to teach in the Temple in the midst of the feast, not from the first day untill the last, as Ezra the Priest and Scribe had done in the same feast mentioned by Nehemiah. His friends and kinsfolkes had advised him to be at Jerusalem to shew himselfe at the beginning of the feast: Now the Iews feast of Tabernacles

bernacles was at hand. His Brethren therefore said  
 unto him, Depart hence, and goe unto Iudea, that thy  
 Disciples also may see the works which thou doest. For  
 there is no man that doth any thing in secret, and he  
 himselfe seeketh to be knowne openly. If thou dost these  
 things, shew thy self unto the world, &c. Then Iesus  
 said unto them, My time is not yet come; but your time  
 is alwaies ready, &c. Goe yee up unto this feast. I goe  
 not up yet unto this feast, for my time is not yet come.  
 When he had said these words unto them, he abode still  
 in Galilee. Howbeit after his teaching three or  
 foure daies at the least, and his solemne invitati-  
 on of all men to come unto him in the great day  
 of the feast; he was not publicly acknowledged  
 for the Christ; but so acknowledged by some, and  
 with demurre or contradiction of others, Then  
 the Iews sought him at the feast, and said, Where is he?  
 And there was much murmuring among the people  
 concerning him. For some said, hee is a good man;  
 Others said, nay, but he deceiveth the people. Howbeit  
 no man spake openly of him, for feare of the Iews. Iohn  
 7. 11, 12, &c. But this verdict of him, was given  
 up before he taught in the Temple. After which  
 time their suffrages varied, not onely one from  
 another, but from themselves. For upon that part  
 of doctrine which hee delivered from the 15.  
 verse to the 25. Some of them of Ierusalem said, Is not  
 this he whom they seeke to kill? But lo, hee speaketh  
 boldly, and they say nothing unto him: Do the Rulers  
 know indeed, that this is the very Christ? Howbeit we  
 know this man, whence hee is: But when Christ com-  
 meth, no man knoweth whence he is. Then cryed Iesus

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*in the Temple, as he taught, saying, Ye both know me, and whence I am, and I am not come of my self, but he that hath sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent mee. Then they sought to take him: but no man laid hands on him, because his houre was not yet come. And many of the people beleevved on him, and said, when Christ commeth, will he doe more miracles then these, which this man hath done? Iohn 7.25. &c. But in the great and last day of the feast, many of the people, after they had heard his solemne inviration, said, Of a truth, this is the Propbet: Others said, this is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, that Christ commeth of the seed of David, and out of the town of Bethleem, where David was? So there was a division among the people, because of him. And some of them would have taken him, but no man laid hands on him. ver. 40, 41, &c. For when the chief Priests, and Pharisees asked of the Officers, whom they had employed upon the demurr or debatement of the people to attach him, verse 32. Why have ye not brought him? The onely answer they could get, was this, Never man spake like this man. verse 45 46.*

8 But however, in this great feast he suffered such contradictions of sinfull men, open contradictions one to another, and secret contradictions in most individuals to their owne consciences. For as he had told them Iohn 7.28. *That they both knew him, and whence he was, and that he came not of himself.* Albeit their passions would not permit them so to acknowledge him. Yet his entertainment



tainement for the present, was not so harsh and churlish (at the peoples hand especially) as it was at the next solemne feast, in which he againe did publish his Commission, to wit, in the feast of the *Encenia* or dedication of the Temple, immediately ensuing the forementioned feast of Tabernacles. *There was a division* (saith Saint Iohn) *again among the Iews for these sayings. And many of them said, He hath a devill, and is mad: why heare ye him? Others said, these are not the words of him that hath a devill. Can a devill open the eyes of the blind? And it was at Ierusalem the feast of the Dedication, and it was winter. And Iesus walked in the Temple in Solomons porch. Then came the Iews round about him, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly. Iesus answered them, I told you, and ye beleaved me not. The works that I doe in my Fathers name, they bear witnesse of me, &c. Ioh: 10. 19, 20, &c.* Upon this avouchment, that God was his Father, and that hee and his Father were one, the Iews took up stones to stone him. *Iesus answered them, many good works have I shewed from my Father: for which of these works do ye stone mee? The Iews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou being a man makest thy selfe a God. But he escaped out of their hands, and went away againe beyond Iordan, into the place, where Iohn at first baptized. And there he abode, and many resorted unto him, and said, Iohn did no miracle, but all things that Iohn spake of this man were true. And many beleaved on him there. verse 39, 40, &c.* more then had done at Ierusalem,

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lem, unto which hee did not come, till the great and last feast of the Passeover, albeit he were invited, or advised to repaire thither, rather then to remaine in *Herods* dominions. *Luke 13.31. Then came certaine Pharisees* (Inhabitants of *Jerusalem*, or their Complices) saying unto him, Get thee out, and depart hence: for *Herod* will kill thee. And he said unto them, Goe, tell that foxe, &c. It cannot be, that a Prophet perish out of *Ierusalem*, &c. verse 33. He finally resolves them, Yee, (to wit) of *Ierusalem*, Behold your house is left unto you desolate: Yee shall not see me untill the time come, when ye shall say, Blessed is he that commeth in the Name of the Lord. verse 35. And after this manner hee was saluted by Men, Women, and Children: by all sorts (unlesse it were the Scribes and Pharisees) at his comming to this great and last Passeover, whereof I now treat. However their crucifying of him some few daies after, whom they acknowledged for their Lord and Messias, did both deserve and portend that utter desolation of City and Temple, which hee had foretold in the words immediately going before, *O Ierusalem, Ierusalem, which killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thee, &c. Behold your house is left unto you desolate.* But of the full importance of these words, I have delivered my opinion elsewhere more at large. That Christ after the feast of the Dedication mentioned *Iohn 10*, did remain where *Iohn* at first baptized, untill some few daies before the Passeover; is cleare from that remarkable story concerning the raising of *Lazarus* from death.

death. *John 11.1.&c.* When he had heard therefore that he was sick, he abode two daies still in the same place, where he was. Then after that, saith he to his Disciples, Let us goe into Iudea againe. His Disciples say unto him, Master, the Iews of late sought to stone thee; and goest thou thither againe? Iesus answered, Are there not twelue hoares in the day? If any man walke in the day, he stumbleth not; because he seeth the light of the world. But if a man walk in the night, he stumbleth, because there is no light in him.

9 It is observable, that immediately before, or in the time of these great and solemne feasts, his fame was published for some rare miracle. When Christ commeth (saith the people) in the feast of Tabernacles, will he doe more miracles then this man hath done? *John 7.31.* The late miracle which occasioned the contradiction or variety of opinion at the feast of the Dedication of the Temple, was the restoring of one, who had beene blind from his birth, to perfect sight. You have the story at large *John 9.* The last and greatest miracle, which he did about Jerusalem immediately before this last Passeover, and that which occasioned him to be proclaimed the Christ, not by himselfe as at other times, nor by his Disciples onely, but by the unanimous consent of that mighty Assembly, besides the Priests and Scribes and Pharisees, was the raising of *Lazarus* to life after he had beene foure daies dead. And thus farre I can assent unto some moderne Writers, that the Multitude then assembled, especially the strangers did purposely seeke at this feast to redeeme their




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their former contempt or sleight esteeme of him at the Feast of Tabernacles and Dedication before mentioned, by their forwardnesse to entertaine and salute him, as their glorious King, the long expected Sonne of *David*.

## CHAP. XXI.

*That the Messias was to bee proclaimed King of Sion at some one or other of their great and solemne Feasts, was a prenotion or received opinion amongst the Iews.*

I  Rom the Evangelicall history of our Saviours appearances at the solemne Feast celebrated at Jerusalem, and from the debates betweene his Auditors, especially in the last yeere of his presence there; the Intelligent Reader will easily collect without further aduertisement, that it was a common *prenotion* or received opinion amongst this people, that their expected Messias should bee manifested or acknowledged at some one or other of their anniversary Feasts, of which the Pasleover was the principall, or (as *Chrysostome* with some other of the Ancients instile it) *Metropolitan*. But in which of these three solemne Feasts, the Sonne of *David* should be proclaimed King, and made (by God) their Lord, and Christ, was if not to all, yet to most of them, even to his followers (whether Apostles or Disciples) uncertaine, untill the event did determine the doubt

doubt unto ſuch of them, as God did grant eyes to ſee, and eares to heare, and hearts to underſtand the myſteries of ſalvation; *reſpectively pre-figured* by theſe three ſolemn Feaſts, and really accompliſht in this great Feaſt of the Paſſeover, wherein they crucified J E S U S of NAZARETH ( their late proclaimed King,) and in the Feaſt of Pentecoſt next following. The full intent, and purport of this laſt obſervation, as well the affirmative, as negative part, to wit, [*the certainetie, that hee was to bee proclaimed King at ſome one of thoſe Feaſts: and the uncertainty at which of thoſe hee ſhould be ſo proclaimed*] is included in thoſe words of S. Iohn before cited to another purpoſe; *Theſe things underſtood not his Diſciples at the firſt;* that is, they did not lay them to heart, nor rightly apprehend the melodious harmony betweene the ſolemnity of that time, and the events fore-pictured by that, and other ſolemnities. *But when Ieſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him, Chap. 12. 16.* that is, they firſt conſidered, and then remembred, that his glorious exaltation was foretold, typically prefigured by that ſolemn Feaſt, and really acknowledged by the multitude.

2. That the ſolemnity of dwelling in booths, uſed in the Feaſt of Tabernacles, or the exigence or occaſion in whoſe remembrance that Feaſt was inſtituted ( which was their ſpeciall reliefe from extremity of heat and thirſt in the wilderneſſe; ) had ſpeciall reference to the Feaſt of Pentecoſt:

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recost: is too apparent to be contradicted by any good Christian, from that of our Saviour, *John 7.37. In the last day, that great day of the Feast (to wit, of the Tabernacles) Iesus stood, and cried, saying, If any man thirst, &c. This spake hee of the Spirit, which they that beleeve on him should receive. For the holy Ghost was not yet given, because that Iesus was not yet glorified.* But shortly after his glorification, the Spirit of God, the true water of life, was powred out more plentifully upon all flesh capable of it, then water had been unto Israel in their extremity of thirst in the wilderness; or then that water, which was used (I know not whether by precept or tradition) to be powred out upon the Altar in the Feast of Tabernacles, especially upon that great day of the Feast, wherein our Saviour spake these words. But in what place of Scripture it was foresignified, that waters should flow out of their bellies that beleeved on him, is not pertinent to our present purpose. Gods speciall protection, not of Israel onely according to the flesh, but of his universall Church from spirituall enemies, under the shadow of his wings, was more peculiar then the Palme trees or Willows of the brook, or boothes made of them, could afford to the sonnes of *Iacob*, against the parching heat of the Sunne, after our Saviour was glorified. As for those words forecited, *Levit.23.43. I made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt:* they referre (if good Writers be not mistaken) to *Exod.12.37. The children*



children of Israel journeyed from Rameses to Succoth; that is a place of booths, or Tabernacles, or as to a Northerne Borderer might be more fully expressed, to a place of Shields or Summer houses. Yet (if I be not mistaken) the forecited place of *Leviticus* concerning the occasion of instituting the Feast of Tabernacles or Shields hath reference also to that of *Exod. 15.27.* *And they came to Elim, where were twelve wells of water, and seven- tie Palme trees, and they encamped there by the waters.*

3. Out of the former discussion it is apparent, that the feast of Tabernacles had reference unto the feast of Pentecost, and that the commandments of carnall rejoycing in that feast, were spiritually accomplished in the Pentecost next following our Saviours passion. But what special reference had the same feast of Tabernacles unto the solemnity of the Passeeover? Surely the same, which other solemne feasts of the Seuenth moneth (which was a moneth of legall solemnities,) had. Now that the feast of Atonement or Expiation, which was the tenth day of that moneth, (next after the feast of Trumpets, and some foure dayes before the feast of Tabernacles) was punctually accomplisht at the feast of the Passeeover, wherein our Saviour was crucified; *Maldonat* himsele, the most rigid Opposer of the harmony betwixt these solemnities, and the last feast of the Passeeover, would not have denied, if this interrogatory had been put unto him. It is true, that the mysteries fore- shadowed

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\* See  
Christs an-  
swere to  
*Iohn.*

shadowed at this Feast by the scape Goat, by the washing of the high Priest, and by some other Ceremonies, were fulfilled *in die suo*, that is upon the tenth day of the seventh moneth, in which our Saviour (as with the consent of best moderne Writers I have elsewhere observed \*) was baptized. But for the mysteries prefigured by the Sacrifices, whose blood was brought into the Sanctuary upon the tenth of the seventh moneth; these were not accomplished, untill the entrance of our Redeemer CHRIST JESUS, into the most Holy place, was visibly signified by the rending of the Vaile in the Temple. It is most true againe, that the legall feasts of Trumpets, which was the first solemnity of the seventh moneth, was Evangelically fulfilled by S. *Iohn Baptists* Proclamation and Baptisme in the beginning of the same moneth. But as for the feast of Tabernacles, albeit the solemnity thereof was in part fulfilled at our Saviours appearance, and Proclamation of his celestially Ambassage by himselfe, upon the great day of that Feast, as was but now observed: Yet the full accomplishment of the solemnities then used, or of the mysteries prefigured by their publique rejoycing in that feast especially, was not exhibited, untill our Saviours triumphant ingresse into Jerusalem foure dayes before the feast of the Passeover, wherein hee suffered for us. Many amongst the multitude, at the feast of Tabernacles immediatly before, did acknowledge him for the expected Messias, or for the Prophet, whom

whom God had promised to raise up amongst them like unto *Moses*. None of them then did either out of expresse apprehension of his Deity, or by Emblematicall significations of their allegiance unto him, acknowledge or proclaime him to be the God of their Fathers, who had spoken to *Moses* in the wilderness: or that very God, unto whose honour, the feast of Tabernacles was first instituted, and so continued to their posterity. This acknowledgement was first made (though unwittingly) by the multitude, which came to greet his welcome, when he came from Bethany to Jerusalem over the Mount Olivet. But how was hee at that time (though unwittingly) so acknowledged by the multitude?

4. Although man bee a reasonable and projecting Creature; yet the cunningest contrivances of wisest men, are alwayes moderated by the All-seeing wisdom of their Creator. And the execution of their projects, although they reach unto, or hit the mark proposed by them, doe often glance or fall upon some other Object; then they thought of. And oftentimes, as well the intention, as contrivance for its execution, are put upon them by secret instinct. As in that good woman, which powred the precious ointment on our Saviours head, whilest hee sat at meat in the house of *Simon* the Leper. *Matt. 26. 7.* Few I thinke upon good consideration, will suspect any further intent, then a longing desire to testifie her love, her loyalty, and observance of him, as a gracious man and a speciall Benefactor.



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ctor. Yet in the disposition of Divine providence, working in her by secret instinct, to testify her love rather in this kinde, then in any other; shee did exhibite an undoubted presage of his death and buriall approaching, as our Saviour himselfe interprets the fact: *When his Disciples saw it, they had indignation, saying, To what purpose is this waste? for this ointment might have been sold for much, and given to the poore. When Iesus understood it, he said unto them, Why trouble ye the woman? for shee hath wrought a good work upon mee. For yee have the poore alwayes with you, but me yee have not alwayes. For in that shee hath powdered this ointment on my body, she did it for my buriall. Verily I say unto you, wheresoever this Gospel shall bee preached in the whole world, there shall also this, that this woman hath done, bee told for a memoriall of her, Matth. 26. 8, 9, 10, &c.* As he was willing to receive the accustomed funerall rites of his Countrey, at this womans hands, before his death: so was it his pleasure to have his Coronation over the kingdome of *David*, the Dedication of his glorious Temple, his triumph over the grave, death, and hell, solemnely celebrated, before his resurrection from the dead. For it was lawfull for this Lion of *Juda* to triumph over death, before the victory, which was to bee purchased by his death. The honour done unto him at this solemnity, and the severity of his sentence against *Jerusalem* in the midst of this Jubilee, (me thinks) exhibits such a glimpse of his second appearance in Majesty unto judgement, as the transfigu-

transfiguration on the Mount did of his glory, after his resurrection. Hee had told the Jews, *Iohn* 5.23. *As the Father raiseth up the dead, and quickeneth them: Even so the Sonne quickeneth whom hee will. For the Father judgeth no man, but hath committed all judgement unto the Sonne: that all men should honour the Sonne, even as they honour the Father. Hee that honoureth not the Sonne, honoureth not the Father which hath sent him.* A full prooffe of his power to pierce the monuments by his word, and to make the graves give up their dead, had been a few dayes before this solemnity, exhibited in his raising of *Lazarus*: which as was before observed, did specially occasion the multitude assembled at Jerusalem to meet and congratulate him, not as the Sonne of *David* onely, but as *David's* Lord. For greater honour (though they intended not so much) had not been done, either by *David* before the Ark of the Lord, or by their Forefathers unto God himselve in the feast of Tabernacles.

5. That the feast of Tabernacles was a feast of joy, instituted to the honour of that God, who had redeemed Israel from Egyptian bondage, who had protected them in Succoth, and in the wilderness in their whole journey towards Canaan; is a point unquestionable either amongst good Christians or malignant Jews. That the carrying of Palme branches in triumphant manner, skipping, dancing, or singing, was the peculiar character or expression of that joy, wherewith this people was commanded to rejoyce before the

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Lord their God in this feast of Tabernacles above all others, may bee ratified by the tradition and practise of the Jews, whilst they had liberty, and opportunity to celebrate this feast, especially from *Nehemiah* his time. And inasmuch as the great multitude assembled at the feast of Passover, wherein our Saviour did accomplish the lawes and rites of the Paschall lamb; did present him with this kinde of honour accustomed in the feast of Tabernacles: they evidently declare unto the world, though not by expresse confession, or distinct apprehension of his eternall Deity (as was said before;) yet by gesture, and deportment put upon them by secret instinct, that this *JESUS* whom they thus welcommed in the Mount of Olives, was that very God and Lord of hoasts, who had given them victory over *Pharaoh* and his host in the red Sea, who had protected them and refreshed them in the wilderness in all their distresses, and in their whole journey to the land of Canaan: that very onely God in memory of whose gracious goodnesse towards them, the feast of Tabernacles was first instituted by *Moses*, afterward more solemnely celebrated by *Ioshua*, and upon some interruption in matter of ceremonies, revived, or restored by *Nehemiah*.

6. As for the doctrine of the later Jews (such I meane, as from our Saviours time, have collected the practise of their Forefathers in this feast of Tabernacles;) I referre the ingenuous Reader to the Commentators upon *Leviticus* 23. and



and upon *Nehemiah*. The garb and gesture of the Jews in bearing of Palme branches at the feast of Tabernacles; (if wee may beleieve these mens relations;) was not much unlike the deportment of the ancient Grecians after victory, whether in serious warres or in Olympick games: or rather the deportment of the ancient Grecians was by superstitious imitation borrowed from the lawes, and customes of the ancient Hebrews. The practice of the Grecians, and most other Nations in their victories is recorded by *Pausanias*.

Wreathes or branches of Palmes, are a set reward for many Prizes; and in every place doth adorne the right hand of the Vanquishers: which custome is said to have had its first originall after this wise. It is reported that *Theseus* being returned from Crete, did institute certaine games at Delos in the honour of *Apollo*, and did reward the Victors with Palms: Of which Palms *Homer* also maketh mention in those verses, wherein he recites the mournfull Oration of *Ulysses* to the daughter of *Alcinous*.

Οἱ δὲ ἀγῶνες φοίνικας  
ἔχουσιν. οἱ πολλοὶ στέφανον,  
ἐς δὲ τὴν δεξιάν ἐστι, καὶ  
πανταχῇ τὰ νικῶντι ἐστὶ  
θήμενον φοίνικας. ἐνομιμῇ  
δὲ ἐπὶ ταῖς δὲ. Ὅσοις ἀνα-  
καμίζομενον ἐκ Κρήτης  
φασὶν ἐν Δήλῳ ἀγῶνα  
ποιήσασθαι ὡς Ἀπόλλωνι,  
στέφανον δὲ αὐτῶν τὸς  
νικῶντας, ὡς φοίνικας. τὸτο  
μὲν δὲ ἀρξαι λέγουσιν ἐν-  
τεύθεν. τὸ δὲ φοίνικας  
τὸ ἐν Δήλῳ μνημὲν ἐποίη-  
σαντο καὶ Ὀμηροῦ ἐν Ὀδυσ-  
σείῳς ἰκασίᾳ ὡς τὴν Ἀλ-  
κίνας θυγατέρα. *Pausanias*  
in *Arcadicis Lib. 8.*


That the bearing of Palme branches in their right hands, was a generall Embleme (amongst most Nations) of victory; I willingly assent to this learned Antiquary, for *Palmam obtinere* is as much in Latin Writers as *Victoriam obtinere*.

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But that this devise should take its originall from *Thesew*, I cannot be perswaded; because the sacred story of the old Testament, and the Prophecies or Visions in the New, doe testifie this custome to bee more ancient then *Thesew* amongst Gods people, and an Embleme of the victory of Gods Saints over death and the grave. To omit other places, that of *S. Iohn*, *Apoc. 7.* is most pregnant: *After this I beheld, and loe, a great multitude which no man could number, of all Nations and kinreds and people, and tongues stood before the Throne, and before the Lamb, clothed with white robes, and Palmes in their hands. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the Throne, and to the Lamb* verse 9. 10. This maner of congratulation used by the Saints, is but a more distinct and full expression of the peoples voice, when they cried *Hosanna* to the Sonne of *David*, which as was observed before, was both precatory and congratulatory: and did withall, according to the propriety of the Hebrew, import thus much; Lord grant salvation to the Sonne of *David*, that hee may save us. So that both the people (though they unwittingly and more unconstantly) and the Saints of all Nations expressly and constantly doe honour the Sonne, even as they honour the Father.

## CHAP. XXII.

*That the honour done to our Saviour at his coming to Ierusalem, did ( though not in the distinct apprehension of the multitude or of his Disciples ) conclusively declare him to be the Sonne of God, or the God of their Fathers.*

**I**  He former Assertion concerning the reall exhibition of that honour unto the Sonne of *David*, at this memorable Passeeover, which by the intendment of the Law, *Levit. 23.* was directed unto God alone in the feast of Tabernacles, is more remarkably implied in the undoubted accomplishment of the feast of Dedication, next before the same Passeeover : especially if we compare the often mentioned congratulations of the people crying [*Hosanna* to the Sonne of *David*] with our Saviours actions and doctrine ( both of them being accurately recorded by the Evangelists ) between his entring into the Temple, and the time of his Agony. The feast of the Dedication, or *Encenia* in the ninth moneth heretofore handled in part, was a Feast instituted in imitation of the feast of Tabernacles, whose anniversary celebration was immediately and peremptorily commanded by God himselfe ; *Moses* at that time being his sole Agent or Ambassadour : whereas the feast of Dedication or *Encenia* was instituted by the visible Church at a time, wherein there was no Prophet



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in Israel, no man endued with the spirit of *Moses*; nor no immediat or extraordinary Revelation from God. For a little before the institution of the feast of Dedication, the Author of the 74. Psalme had thus complained; *Wee see not our signes, there is no more any Prophet, neither is there among us any that knoweth how long.* And this Psalme, as best Interpreters are of opinion, was composed in the time of *Antiochus* his raging tyranny over Jerusalem, over the people of God, and his Temple. Both parts of this observation may be confirmed by the Author of the first Book of *Maccabees*; *Then Iudas appointed certayne men to fight against those that were in the Fortresse, untill hee had cleansed the Sanctuary. So hee chose Priests of blamelesse conversation, such as had pleasure in the Law: Who cleansed the Sanctuary, and bare out the defiled stones into an unclean place. And when as they consulted what to doe with the Altar of burnt offerings which was profaned; they thought it best to pull it downe, lest it should bee a reproach to them, because the Heathen had defiled it. Wherefore they pulled it downe, and laid up the stones in the Mountaine of the Temple, in a convenient place, untill there should come a Prophet to shew what should bee done with them, 1. Maccab. 4. 41, 42. &c.* And after they had cleansed the Sanctuary, they restored the holy vessells, and furnished the Temple of the Lord. *On the five and twentieth day of the ninth Moneth (which is called the Moneth Casleu) in the hundred forty, and eighth yeare, they arose up betimes in the morning, and offered sacrifices according*

according to the Law upon the new Altar of burnt offerings, which they had made. Looke at what time, and what day the Heathen had prophaned it; even in that day it was dedicated with songs, with citherns, and harps, &c. ver. 52. Moreover Iudas and his Brethren with the whole Congregation of Israel ordained that the dayes of the Dedication of the Altar should be kept in their season from yeare to yeare by the space of eight dayes from the 25. day of the moneth Casseu with mirth and gladnesse, ver. 59. The maner of celebrating this Feast, is more fully exprest by the Author of the second Booke of Maccabees Chap. 10. 5, 6, &c. Vpon the same day that the strangers profaned the Temple, on the very same day, it was cleansed againe, even the 25. day of the same moneth, which is Casseu. And they kept 8. dayes with gladnesse, as in the feast of Tabernacles; remembring that not long before they had held the feast of Tabernacles, when as they wandred in the mountaines and dennes like beasts. Therefore they bare branches, and faire boughes and Palmes also, and sang Psalmes unto him that had given them good successe in cleansing his Temple. They also ordained by a common Decree, that every yeare those dayes should be kept of the whole Nation of the Jews. And so it was continued unto the last yeare of our Saviours pilgrimage here on earth.

It hath beene long agoe well observed by the learned and judicious Hooker, and (if my memory faile not) toucht upon by his Ancient, the learned Examiner of the Trent Councell: that albeit the feast of the Dedication was not institu-

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ted by *Moses*, nor ratified by any of his Successors in the Prophetickall function; yet was it graced by our Lord and Saviours presence and observation of it, as appears from *Iohn* the 10. So farre was he from censuring sacred solemnities, though not immediately instituted by God but by the ordinary authority of the visible Church: so long as their institutions did not vitiate, but rather enlarge their laws and ceremonies registred by *Moses* (or to use the phrase of the Hebrew Rabbins) did not contradict the stations of Mount *Sinai*. For he came to Jerusalem at this feast (though celebrated in the Winter) and taught the people, not to take the solemnitie for a will worship, but to expound the true intent and prefigurations of it, to try whether they would acknowledge him to be that God who had given their fore-Elders good successe in cleansing the Altar and Sanctuary, from the pollutions of the heathen. But so far was his owne people from acknowledging thus much, that they tooke up stones to throw at him for his Doctrine. Yet at the feast of the Pascheover next ensuing, they did by matter of fact or Emblematicall expressions of their loyalty towards him (being thereunto led by secret instinct beyond their actuall apprehension) acknowledge him for their very God, who had given them victory over *Antiochus*, over *Gorgias*, and other reliques of his malicious Associates or instruments. For thus much their bearing of branches of Palmes, of Olives, or other trees used in the honour of God, at the feast of Dedication, or that other of Tabernacles



nacles, and their crying *Hosanna* unto him did concludently import by way of such benigne interpretation of their meaning, as loving Fathers make of their lisping childrens expressions, or other significations of their desires by bodily and visible gesture, though not by articulate voice. Immediately after hee had in the substance of man received from them those honorary presents, which were due to God alone, he went into the Temple to cleanse and purifie it from the abuses of Money changers or Merchandisers, wherewith upon politick pretences or sophismes of state for present gaine, it was at this time no lesse polluted by the seed of *Abraham*, then it had been by *Antiochus*, or other heathens before the feast of the Dedication was instituted. Once before, (as we read *Iohn 2.*) he had reformed the like abuses, but then in the Name and Authority of his Father: but now he visits the same Temple, and gives sentence in his owne Name, *It is written, (not my Fathers house, but) my house shall be called the house of prayer, but yee have made it a denne of Thieves.* Mat. 21. 13.

3 This second reformation, he executed so peremptorily, that the chiefe Priests and Elders of the people came the next morning into the Temple, as he was teaching, and demanded of him, *By what authority dost thou these things?* Mat. 21. 23. To this question he answers onely by a crosse interrogatory, unto which they could not reply; *I will ask you also one thing, which if ye tell mee, I likewise will tell you, by what authority I doe these things:*

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things : The baptisme of Iohn, whence was it ? from heaven, or of men ? And they reasoned among themselves, saying, If we shall say from heaven, he will say unto us, why did yee not then beleeve him ? But if we shall say of men, wee feare the people : for all held Iohn as a Prophet. And they answered Iesus and said, We cannot tell. And he said unto them, Neither tell I you by what authority I doe these things. If they had (as their consciences did suggest unto them) acknowledged the Baptisme of Iohn to have been from heaven, they must withall have acknowledged him to have beene the second Adam, or Redeemer of Mankinde ; to have descended from heaven truly heavenly ; not the Sonne of David onely, but the true Sonne of God, their Lord, and God ; as the little children the Evening before (though not perhaps by expresse apprehension) had proclaimed him : and so proclaimed him that the chief Priests and Scribes could not contradict his most divine exposition of their meaning, or rather of the Psalmist, whose prophetically hymne God had appointed them now to act ; When the chief Priests (saith Saint Matthew) saw the wonderful things that he did, and the children crying in the Temple and saying, Hosanna to the Sonne of David ; they were sore displeased, and said unto him, Hearest thou, what these say ? As if they had thus meant, Wee see thou art ready to play at small games, rather then sit out, being thus content to solace thy self with the applause of little children, which know not what they say : as lately thou didst with the congratulations of Idiots and Fishermen thy

thy followers. But children and fooles (such as they accounted our Saviours followers) doe oft times speak the very truth: and he who was truth it self, doth justifie these little children, as Gods Ambassadors for this purpose. For so he replies, *Yea, have ye (who boast so much of your skill in Scripture) never read, Out of the mouthes of babes and sucklings thou hast perfected praise?* And he left them as silent for any matter of just reply, as hee had done their father the Devill, when hee sent him away with that *Veni or Scriptum est, Avoid Sathan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.* And how- ever the malice of these chief Priests and Scribes did in the next morning revive, yet the testimo- ny alledged by him in justification of the chil- dren, was so pregnantly concludent of his pur- pose, that Sathan himself had he beene present, could not have reply'd unto it.

4 For that 8. Psalme, as the Jews cannot de- ny, was composed in honour of the God of Israel: that it was also prophetical, and to be fulfilled in time, is to all Christians apparent from our Apo- stles allegation of another place to the like pur- pose *Hebrews 2.6, 7.* of whose fulfilling hereafter. The first part of the prophecie, (that *יהוה יהי* God their Lord, which as hath beene before ob- served, was the peculiar title of God the Sonne, or of God to be manifested in the flesh) was ne- ver punctually fulfilled, untill the children cryed *Hosanna* to the Sonne of *David*, in the Temple. In these congratulations, they did by divine instinct,

OR

In the 7.  
Booke, last  
Chapter of  
the last  
section.



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or disposition of the All-seeing providence, proclaim the expected Son of David to be יהוה אֱלֹהֵינוּ, that very God their Lord, in whose praise this Psalme was conceived. The Babes then did spel the Prophets meaning not amisse: But our Saviour, and the present circumstances of the time, did put their lisping syllables together, more rightly, and fully answerable to the meaning of the Propheticall vision. For so it followeth in the same Psalme, that this God their Lord, did therefore ordain his praise out of the mouths of babes and sucklings, *because of his enemies; that he might still the Enemy and Avenger.* Psalme 8.2. And so the malicious Priests and Scribes were put to a *Non plus* upon our Saviours allegation of this prophetic in justification of himself, and of these Infants, whose testimonies they sought to elevate, and to impute the acceptance of it to his folly. Now albeit our Saviour left them at this *Non plus* for the present, yet within a day or two after, he putteth the very Pharisees, the most learned of them, to a greater *non plus*, by another testimony, parallel to this of the 8. Psalme, *While the Pharisees* (saith S. Matthew) *were gathered together, Iesus asked them, saying, What think ye of Christ? Whose Sonne is he? They say unto him, The Sonne of David: He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Sonne? And no man was able to answer him a word: neither durst any man (from that day forth) ask him any*  
more

more questions. *Matth. 22. 41, 42, &c.* All this argues a full conviction of their consciences : and that unlesse they had suffered their splenatick passions to conquer their consciences for the present ; or had not hoodwinked their intellectuals with malicious habits of their hearts : they must of necessity have confessed as much , as the little children (in this expression) before had done, to wit, that he was not onely the promised Sonne of *David*, but that the promised Sonne of *David* was to be *Dauids* Lord, this whole peoples God, and Lord. For it is observable, that *David* in the beginning of the 110. Psalmé saith not, *Iehova* said unto *Iehova*, but *Iehova* said unto *Adonai*, Sit thou on my right hand ; not thereby denying, that this *Adonai* was to be *Iehova*, but that he was to be (as the Author of the 8. Psalmé saith) both his God and his Lord: It is againe (to my present apprehension) observable, that after *Nehemiah* had revived the solemnity of the feast of Tabernacles, and moved the people to renew the Covenant, which their forefathers had made, for faithfull observance of Gods Laws given by *Moses* : they nuncupate this their solemn vow unto יהוה אלהינו to the Lord our God. And the rest of the people (to wit, all besides those, who had sealed to the Covenant before, with *Nehemiah*.) the Priests, the Levites, the Porters, the Singers, the Nethinims, and all they that had separated themselves from the people of the Lands unto the Law of God: their Wives, their Sonnes, and their Daughters, every one having knowledge and understanding. They clave to their Brethren, their

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*their Nobles,, and entred into a curse, and into an oath, to walk in Gods Laws, which were given by Moses the servant of God, and to observe, and doe all the Commandements of the Lord our Lord, and his judgements and his statutes, Nehem. 10. 28, 29, &c.* But this solemne vow and Covenant confirmed by oath of keeping Gods Laws, was more shamefully broken by this perverse and gainfaying generation, then those Laws themselves had been by *Antiochus* or other Heathen, which had never sworne vnto them. For the chiefe Priests, the Scribes, the Elders, notwithstanding the former convictions of their consciences, hold on to persecute this God their Lord, unto whose honour their forefathers had dedicated this vow, with greater cruelties and more malicious indignities, then *Antiochus* had used towards the meanest of his people; and so at length to bring that curse annexed to the former vow, upon themselves and upon their children unto this day.

5. Thus much of the Prophecies or foresignifications of his triumphant ingresse into Jerusalem, and of his entertainment there, untill the Feast of the legall Passeover, whose mystery he did accomplish by his death: Points not handled either so fully, or so punctually, as was requisite, by any Commentators, Postillers, or others whom I have read. And this hath emboldned me to enlarge my meditations upon this small part of my Comments on the Creed. As for the Prophecies, types, or other foresignifications of what he did, or suffered from the time of his sacred



cred Supper, untrill his resurrection from the dead, these have been so plentifully and so punctually handled by many', especially by the learned *Gerard*, that much cannot be added without a great deale of superfluous paines. And yet I know, it will be expected, that I say somewhat of this argument.

**S E C T.**




## SECTION 4.

The Evangelicall relations of the indignities done unto our Saviour by sinfull men, and of his patience in suffering them, respectively prefigured and foretold by the Prophets and other sacred Writers: Or a Comment upon the Evangelicall History, from the institution of his Supper unto his death and buriall.

## CHAP. XXIII.

*Of the betraying of our Saviour, of his apprehension, and dismission of his Disciples: And how they were foretold or prefigured in the old Testament.*

I  F the sweet Harmony between the institution, occasion, and celebration of the legall Passeover, and the continuation of the Lords Supper or Sacrament of his body and blood instituted in lieu or rather in remembrance of the accomplishing of it; I have in other meditations

ditions delivered my minde at large. And if  
 if it shall please the Lord God to grant mee life  
 and health; what I have either uttered in Ser-  
 mons, or otherwayes conceived concerning this  
 Argument, shall be communicated to this Church  
 wherein I live, ( if not to others ) in the Article  
 of the Catholique Church, which did beginne to  
 bee on earth from our Saviours resurrection, or  
 from his ascension into heaven and descending  
 of the Holy Ghost. At the accomplishment of  
 the Legall Passeover by the institution of the  
 grand mystery or Sacrament prefigured by it;  
 our Lord and Saviour was betrayed by his un-  
 faithfull friend and servant *Judas*, yet by his pro-  
 dition consecrated to bee that Lamb of God,  
 which the Paschall Lamb did prefigure; that  
 Lamb of God, which was to take away the sinnes  
 of the world, of which sinnes the annuall offering  
 of the Paschall Lamb, or other legall Sacrifices  
 whatsoever, were but anniversary commemora-  
 tions, or remembrances that sinne did still reigne  
 thorowout the world. The treason of *Judas* was  
 expressly foretold, ( and perhaps prefigured by  
 treason practised against the Psalmist ) *Psal. 41. 9.*  
*Yea, mine owne familiar friend, in whom I trusted,*  
*which did eate of my bread, hath lift up his heele*  
*against mee.* By whom, or upon what occasion  
 soever, this Psalm was composed, certaine it is,  
 the Psalmist according to the literall and histori-  
 call sense did act his owne part with sensible fee-  
 ling of present infirmities, which did mystically  
 prefigure more just occasions, which the promi-  
 sed



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sed Messias should have to take up the same complaint. *Iudas* did eate of his bread: did swallow the very soppe, which was prepared for himselfe at that very time, when by the instigation of the Devill, hee resolved to betray him. So that this Psalm (as hath been observed before) was fulfilled in **C H R I S T** both according to the mysticall, and the most punctuall exquisite literall sense. So was that other complaint, whether of the same Psalmist, or of some other; *For it is not an open enemy that hath done mee this dishonour: for then I could have borne it. Neither was it mine adversarie that did magnifie himselfe against mee: for then peradventure I would have hid my selfe from him. But it was even thou my companion, my guide, and mine owne familiar friend. We took sweet counsell together: and walked in the house of God as friends,* Psalm. 55. 12, 13, &c. *Iudas* had often accompanied our Saviour whilst hee taught in the Temple, but especially at this last feast of the Pascheover, wherein hee did for foure dayes together frequent the Temple, from morning till evening, disputing with the learned, and catechising the vulgar and ignorant. And our Saviour to notifie this Prophecie to be exactly fulfilled by *Iudas*, saluted him in the name of a friend, while he comes to betray him.

2. His treachery against his friendly and loving Lord, was much the fouler, by reason of the long communion with him both at table and at sacred offices. This treachery was expressely foreshadowed by *Achitophels* treason against David;

David; of whom it is probable, the former complaints were literally meant. Both the treasons were abominably wicked, but *Ahitophels* more generous, *Judas* most basely wicked: for hee had no provocation to meditate revenge upon his Master, who had never done him, nor any living soule wrong, but went about doing good to all, and healing all that sought to him for help, though possessed with Devills. But this kind of healing, *Judas* did not seeke, but rather through entertainment of greedy and covetous projects, did invite the Devill to enter into his heart, at that very time, wherein the doore of saving health and entrance into the kingdome of heaven was to bee set open to all. *Ahitophel* had some pretence, or provocation to revenge himselfe upon his Master, by reason of the indignitie done unto his family, and staining of his blood by *David*, in defiling his neere kinswoman or Neece, *Bathsheba*. Yet was *Ahitophels* malice towards *David*s person more bitter: for hee sought his life, and resolved to wreak his foehood upon him in the highest degree; and had achieved his purpose, so *Abfalom* would have hearkned so well to his second advise, as he did to his first. His first advise, which was full of revengefull retaliation for *David*s folly with *Bathsheba*, wee have recorded the 2. of *Samuel* 16. 20. Then said *Abfalom* to *Ahitophel*, Give counsell among you what we shall doe. And *Ahitophel* said unto *Abfalom*, Goe in unto thy fathers concubines, which hee hath left to keepe the house, and all *Israel* shall heare, that thou

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art abhorred of thy father: then shall the hands of all that are with thee, be strong. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his fathers concubines, in sight of all Israel. Moreover Abitophel said to Absalom, Let mee now chuse out twelve thousand men, and I will arise, and pursue after David this night. And I will come upon him, while hee is weary, and weake handed; and I will make him afraid: and all the people that are with him shall flee, and I will smite the King onely. And I will bring backe all the people unto thee: the man whom thou seekest, is as if all returned: so all the people shall bee in peace. And the saying pleased Absalom well, and all the Elders of Israel for a while. But after Abitophel saw this his second and more deadly project, defeated by the contrary counsell of Hushai; hee gave his enterprize and himselfe for lost: and in deepe melancholy (yet willing to set his house in order) went immediatly, and hanged himselfe. Judas in like maner, after the chiefe Priests, and Elders had dashed his plot, which was onely to gaine some money, and their favour for his gratefull service without any desire of blood; did cast away the hire of his treason, and himselfe with it. But of his casting downe the money in the Temple, and the maner of his fearefull end, there will bee fitter occasion to say somewhat \* hereafter.

\*Chap. 26.

3. David after he had been assuredly informed of Absaloms conspiracy against him, forsooke Jerusalem: and he, and all his traine or necessary attendance went on their bare feet, with their heads



heads covered and weeping, *over the brooke Kidron, and along the mount of Olives*, 2.Sam.15.23,30. And thus the Sonne of *David* a little after hee saw *Judas* resolved to betray him, or rather after it pleased him to take notice of the Conspiracie against him, betweene *Judas* and the chiefe Priests and Elders, marched the same way with a lesser traine, accompanied onely with his Disciples, but with more full assurance of their deliverance from present danger, then *David's* great traine had: because hee caried the true Ark of the Lord in his breast, whose type or shadow, *David* being uncertaine or doubtfull of the event, sent back againe to Jerusalem with the Priests that did wait upon it. Yet he himselfe went over the brook Kidron with a sadder heart, then *David* his father had done. *David*, and his traine, though much greater, and better able to resist the violence of the Pursuer, then his traine was; marched further in that night wherein they fled from *Abshalom*, then the mount of Olives. The Sonne of *David* took up his station in a garden, neere about the mount of Olives, and there expected the encounter of the *Arch-Ahitophel* (which had vanquishd the first *Adam* in a garden) now attended with a greater hoast of infernall Associates, then *Ahitophel* did require of *Abshalom* for the surprisall of *David*, and his traine, about the same place or not farre beyond it, 2.Sam.17.

4. When I behold my Saviour in that heavie plight and dejected posture, described by the Evangelist, prostrating himselfe on his knees and

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face to the earth, yet sending out these ejaculations unto heaven; *Father if it bee possible, let this Cypasse from mee.* Me thinks I see the exquisite accomplishment of the Psalmists complaint, charactering his owne wofull case for the present, yet by way of prophetic or prefiguration of more just cause, which the promised Messias should have of uttering the like complaint, who was, as hee saw to partake more deeply of his grievances and afflictions, though not of his passion or impatience in them. For this Sonne of Righteousnesse, was willing to suffer with all submission to his heavenly Fathers will, whatsoever any of his forerunning shadows had suffered, either immediatly from the hand of God, or by the violence of men; and to suffer them without any token of grudging or impatience. The complaint of the Psalmist, who did foreshadow the dejected estate of the Sonne of God, in that houre of temptation, wee have set downe, *Psalm 38. 14. My sinnes are gone over my head, and they are like a sore burden too heavy for mee to beare.* But the heavy burden, not of the Psalmists sinnes alone, but of the sinnes of the world, were now laid upon the Sonne of man in the garden, and did deject him to the ground. But how patiently soever he did beare or fall downe under this burden; yet he stood in need of comfort from heaven, as his forerunners in farre lesse anguish had done. And if wee would take *St. Lukes* relation of the Angels comming to support and comfort him in this his weaknesse, into  
 serious

serious consideration; we may have a brieft, yet a most true and punctuall Commentary upon that Prophecie, *Psalm 8. Thou hast made him for a little while, lower than the Angels,* to wit, as he was the Sonne of man: though never ceasing to be the Sonne of God. For the most valiant Generall that is, which stands in need of Support or helpe from his meanest Souldier, is for the time being, lower then hee is, which lends him his hand, or helps him up being throwen downe or prostrate. Now this our chiefe Leaders Agony, and the time betweene his apprehension and his death, was the onely time that little while, whereof the Psalmist speakes, wherein CHRIST JESUS, as man, was made lower then the Angels, lower then the ordinary sonnes of men. For hee was, as another Psalmist in his Person complains, *a worme, and no man.* But immediately after this bitter Agony, the strength and vigour of the Sonne of righteousness, which for a time was eclipsed or overcast with a bloody sweat, did breake forth afresh, and though in the night time, did no lesse dazell and astonish the armed band, which came with *Judas* to apprehend him, then the light which shone at mid-day did *S. Paul*, when he was armed with authority to attach his Followers. For immediatly after, that Cup which he prayed against, was passed from him; *Hee knowing all things* (saith *St. Iohn*) *that should come upon him, went forth, and said unto them that came to apprehend him, Whom seeke yee? They answered him, Iesus of Nazareth.*



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*Iesus saith unto them, I am hee. And Iudas also which betrayed him, stood with them. Assoone then, as hee had said unto them, I am hee, they went backward, and fell to the ground. Then asked hee them againe, Whom seeke yee? And they said, Iesus of Nazareth. Iesus answered, I have told you, that I am hee. If therefore, yee seek me, let these goe their way. That the saying might be fulfilled which hee spake, Of them which thou gavest mee, I have lost none, Joh. 18, 4, 5, 6, &c. Here was a true document both of his royall and spirituall power: of his royall power, in that hee could command them to forbear any violence towards his Disciples; yea not to oppose violence offered unto one of their company. For Simon Peter (as St. Iohn saith) having a sword, drew it, and cut off one of the servants of the high Priests right eare: the servants name was Malchus, 10, 11. verses &c. St. Luke recordeth, that hee touched his eare and healed him: so farre was he from all desire of revenge upon his enemies. This was an act of his power spirituall: so was that likewise in protecting his Disciples from danger, as well of soule, as of body. For as S. Iohn (to my apprehension) intimates, if they had been put unto the same fiery triall, unto which hee himselfe was exposed, they had denied him and their former faith. Therefore hee commanded his Apprehenders to let them goe their way, that the saying might be fulfilled which he spake (some few houres before,) Of them which thou gavest me, have I lost none, John 18. 10. So he had said, Iohn 17. 11. And now I am*

*no more in the world, but these are in the world, and I come to thee Holy Father, keepe through thine owne Name, those whom thou hast given me; that they may be one, as we are. While I was with them in the world, I kept them in thy Name: those that thou gavest mee I kept, and none of them is lost, but the sonne of perdition. Either Iudas was never one of them, whom his Father had given him, or at least, at this time, had given himselfe to his Father the Devill.*

5 But as one, and the same prophecy, may be often filled by events much distant in time: so may divers prophecies, much distant for time, be accomplished in one and the same event, in the same point of time; as in this dismissal of *J E S U S* his Disciples, both his owne prediction (as Saint *Iohn* tells us) was fulfilled, and another prophecy likewise, as we may gather from *S. Mark*, or rather from our Saviours exposition recorded by the Evangelist *Mark 14. Iesus saith unto them, All yee shall be offended because of me this night. For it is written, I will smite the Shepherd, and the sheepe shall be scattered.* This smiting of the Shepherd, was amongst other prophecies, both foretold, and prefigured, (as is probable) by the death of *Iosiah*: unto which most referr that of *Ieremiah, Lamen. 4. 20. The breath of our nose-thrills, the Anointed of the Lord, was taken in their pits; of whom, we said, under his shadow, we shall live among the heathen.* Some there are, which referr this complaint, unto the Captivity of *Zedekiah*, but not so pertinently or considerately, as most other of their meditations  
or

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or observations would occasion the Reader to expect. For the Prophet *Ieremiah*, did never conceive such hope of *Zedekiah* or *Iehoiakim*, as the deepe straine of this particular threne or throb doth import. No sonne of good *Iofiah*, was either in life or death, such a type of the Lords promised Anointed, as himself had beene. From the houre of his death, untill the return of his people from Babylonish Captivity, Jerusalem and Judah did not see one joyfull day: the light of Gods Countenance did not shine upon them, as the history of the Old Testament, especially of the Bookes of Kings and Chronicles do sufficiently testifie. Nor did this Nation from the day of our Saviours death, enjoy one quiet or secure day: not one houre, wherein there either was not apparent danger, or some secret breeding of new calamities: nor shall they enjoy any, till it please him whom they crucified, to restore them againe to the land of their Inheritance, from which they are scattered: or at least, to their spirituall state, from which they are fallen.

6 That the forementioned lamentation or threne, did in the literall and historicall sense referre unto the untimely death of good *Iofiah*; that the calamities which ensued upon his death, did typically portend just matter of greater sorrow for the death of the Lords Anointed *καὶ ἐξελθὼν* [the Messias:] that one place of the Prophet *Zachariah* (to omit others) perswades me: *They shall mourne for him, as one who mourneth for his onely sonne, and shall be in bitternesse for him, as one that is in bitter-*

*nesse*



nesse for his first borne. In that day shall there be a great mourning of Hadadrimmon in the valley of Megiddo. Zachar. 12. 10, 11. &c. For in the valley of Megiddo, Iosiah was slaine, as it is recorded, 2 Chron. 35. 22, 23. And all Ierusalem, and Iudah mourned for Iosiah, and Jeremiah lamented for Iosiah, and all the singing men, and the singing women spake of Iosiah in their Lamentations to this day, and made them an ordinance in Israel: and behold they are written in the Lamentations. This disaster occasioned, by his owne oversight or forwardnesse to fight with Necho, besel Iosiah, after he had wrought that remarkable reformation in the house of the Lord, and after hee had celebrated the Passeover, with such solemnity, as had not been seen before in Ierusalem, nor after. It was the eminency of Iosiah his zeale and fidelity, in setting forth that solemnity and other services of God, which occasioned this people, even the Prophets first to conceive, that they should prosper under his shadow, and after these hopes had failed, to lament his death in such passionate expressions, as the faithfull amongst his people, even our Saviours Disciples did his death. But we trusted, that it had beene he, who should have redeemed Israel. Luke 24. 20. The extremity of sorrow upon our Saviours death, foreshadowed by the Lamentations for Iosiahs losse, was fulfilled *pro illa vice*, in that compunction of heart and spirit, in Saint Peters Auditors, Acts 2. 37. Now when they heard this, they were pricked in their hearts, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we doe?

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doe? But the full accomplishment of those mournfull Lamentations for our Saviours death, whether foreshadowed or foretold or inchoated, whether in the Old Testament, or in the New; is not to be expected before the conversion of the Jews, which will not be publick or Nationall, untill they seriously and publickly repent them of their owne finnes, and of the finnes of their forefathers, for putting the Lord of life and King of glory, to a bitter and shamefull death. Nor is the Nation of the Jews onely, but all the kinreds of the Earth to bewaile him and repent: for all were causes of his death. *Behold he cometh* (saith Saint Iohn) *with clouds; and every eye shall see him: and they also which pierced him: and all kinreds of the earth shall waile because of him. Rev. I. 7.*

7 A fitter Subject for meditations, to make either a private Christian truly wise, or wise men (especially Governors, whether Ecclesiasticall or civill) truly Christian; I could not commend unto the one, or other, (though bound so to doe upon my deathbed,) then the sacred historie, concerning the estate of Judah, from the death of good *Iofiah*, to the end of the Babylonish Captivitie; and the history of *Iosephus* and others, who have decipherd the estate of the Jews, since they put the Lord of life to death. This parallel betweene Jerusalems two progresses to her first and second destruction, was the maine theame of my first ministerial meditations, the contents wherof would bee too laborious to collect, and their expressions too long to bee inserted in this Treatise.

To

To returne therefore to the former path, from which I have somewhat, though not impertinently digressed.

8 Of that glory of Christ, which shall be revealed, when every eye shall see him, when they that crucified and pierced his body, shall mourne after such a manner, as *Zacharie* and *St. Iohn* in the places forecited import: Hee himselfe in the houres of his greatest humiliation (immediately after his agony in the garden, and (as I take it) before *Iudas* did deliver him up to the high Priest and Officers) did exhibite some rayes or glimpses by striking the Armed band, which came to attach him, backwards downe to the ground, with the sole words or breath of his mouth. And again by the deliverance of his followers from such rage and tyranny, as they practiced against him, that the words of the Prophets (not their projects) and his exposition of their meaning might be fulfilled, *I will smite the Shepheard, and the sheep shall be scattered.* This prophecy wee have *Zachar. 13. 7.* The accomplishment of this prophecy, was in part exemplified by the scattering of his Apostles and Disciples, upon his apprehension and death. And so were the words immediately following in the Prophet, punctually verified and really exemplified, in recollecting them again after his Resurrection, and the feast of Pentecost next ensuing. The full accomplishment of the prophecy, as it concerns the scattering of the flock or sheep was not publicly declared or exemplified before the destruction of the second Temple, and dispersing



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disperſing of the Jewiſh Nation. The other parts of the ſame prophecy, muſt be afterwards accompliſht in the converſion of the Jews.

## CHAP. XXIIII.

*Of the predictions or prefigurations of our Saviours ſufferings after his apprehenſion in the High Priests hall, &c.*



ALL theſe rayes or glimpses of the Sun of Righteouſneſſe, did interpoſe themſelves in the dayes of his humiliation and obſcuritie, before he was led bound to *Caiaphas* the high Priest. But after *Indas* of a cloſe *Ahitophel* or cunning traitour, became an open *Dalilah*, and had betrayed his Maſter into their hands with a kiſſe: this *Sampſon* the Sun of righteouſneſſe, became like another man, or like the moone in eclipse. More weak and impotent for any attempt of reſiſtance or eſcape, then *Sampſon* was, after the razor had gone over his head, and taken off the Enſigne of the Nazarite. Theſe enemies of the God of Iſrael, did ſport themſelves more cruelly, with the bodily miſeries and calamities of the true Nazarite, then the Philiftines had done themſelves with *Sampſon*, untill he reſumed his former ſtrength by dying. So then *Sampſon* in his ſtrength and weakneſſe or dejected eſtate, was a lively type of *JESUS* of Nazareth in both his eſtates and conditions of life, whileſt he lived here on earth. No type at all,  
not

not so much as a shadow of Christs humilitie and patience in all his sufferings, but rather a foile by his impatience to set a lustre upon the unparalleled meeknesse of this true Nazarite of God by an *Antiperistasis*. *Sampsons* last prayers unto the God of his strength were, that he would give him power at the houre of his death, to be revenged on his Enemies, for the losse of his eyes. Jesus of Nazareth, the true Nazarite of God, when he came unto the crosse on Mount *Calvarie*, the stage and theatre for his enemies sport and triumph over him in this solemne feast, prayes heartily, even for those that hoodwinckt him, and *bid him prophecy*, saying, *Who was it that smote thee?* And for the Roman Souldiers, which were the Executioners of their malicious merriment, he prayes for both in such a sweet and heavenly manner, as no Prophet had ever done for his Persecutors, *Father forgive them, for they know not what they doe*. He did not so much as either lift up hand or voice, or conceive any secret prayer against one or other of his persecutors, during the time of his lingring, but deadly paines; as knowing, this was the time wherein his body was to be made as an anvile, that he might doe the will of his Father by the Sacrifice of himself, and sufferance of all other indignities, more bitter to a meere man, than twenty deaths, though of the crosse. The effect or purpose of Gods will in this sacrifice (as our Apostle instructs us) was our Sanctification. But the will of God, which he was now to doe, was his will passively taken, to wit, for the body of CHRIST offered

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offered up once for all, as our Apostle interprets the meaning of the Author, or rather of the Holy Ghost, who did inspire the Author of the fortieth Psalm with the spirit of Prophecie.

\*Vide Ge-  
nebrardum  
in Psal. 3.

2. As in perusing many other Psalmes, so in this, I cannot but bewaile the negligence of most Interpreters, as well ancient as moderne, for not inquiring more accurately after the Author, but especially the historicall occasions of composing it. I had many yeares agoe sundry probable notions or conjectures, that this Psalm, though inscribed a Psalm of *David*, or revealed to *David* \* (for this inscription will well beare both senses) as some other Psalmes which have the same Inscription; were (if wee may beleieve good Authors) penned or paraphrased upon by *Ieremiah*, for the peoples use in the Babylonish captivity. But these conjectures, and the perusal of such notes, as I had then gathered concerning the Author of this Psalm, I now wave, or rather altogether omit. But whether the Author of this Psalm (suppose *David*) did act his owne part, as having some speciall Commission from the Lord to instruct the people, that to doe Gods will in some peculiar service then required, was better then sacrifice, much better then burnt offering: or whether he spake this divine vision or rapture, in the person of the Messias alone; this (however) is most certain that the 6, 7, & 8. verses of that 40. Psalm, do containe a concludent Prophecie of the abolition of legall sacrifices, by the sacrifice of Christs body. The argument or demonstration is most  
divinely



divinely gathered, and irrefragably prest home to this purpose by our Apostle, *Heb. 10.* from the 4. verse to the 11. *It is not possible, that the blood of Bulls and Goats should take away sinnes. Wherefore when hee commeth into the world, hee saith, Sacrifice and offering, thou wouldest not, but a body hast thou prepared mee: in burnt offerings and sacrifices for sinne, thou hast had no pleasure. Then said I, Loe, I come (In the volume of the booke it is written of mee,) to doe thy will, O God. Above, when he said, Sacrifice and offering and burnt offerings and offering for sinne thou wouldest not, neither hadst pleasure therein, which are offered by the Law: then said hee, Loe, I come to doe thy will (O God:) hee taketh away the first, that hee may establishe the second. By the which will, we are sanctified, through the offering of the body of JESUS CHRIST once for all.*

3. The onely difficulty about the reconciliation of the Psalmist in the originall, and the Translation of the Seuenty, which the Apostle follows, *Heb. 10.* and his approbation of it, makes it to mee in this particular, altogether as Authentick as the Hebrew, or a better expression of it, then moderne Interpreters without him could make. The resolution of this difficulty, will much depend upon the literall meaning or importance of the Hebrew phrase אָנִי־בָרִיתִי. Some Latine Interpreters render it thus, *aures perfodisti mihi*: others, *aures perforasti mihi*: others, *aures aperuisti mihi*; thou hast digged through, boared, or opened my eares. And some of these conceit an allusion in the literall sense, to the legall custome

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of boring the eares of such, as were content to continue perpetuall servants to their present Masters, and not use the priviledge of the yeare of *Iubilee*. But this conjecture is rejected by many moderne Writers, and in particular to my remembrance by *Pineda*. *Aures perfodere* (saith the *Tigurine* Note upon this place) *symbolicâ oratione est in servitutem mancipare*, as much, as to make one a perpetuall servant. This Interpretation I take, supposeth the former allusion to such as were made perpetuall servants by boring their eares. But our Saviour, although for a time hee tooke the forme of a servant upon him, and was qualified for the performance of the hardest part of this service, by opening the eare; yet was he not made, nor did hee become a perpetuall servant, but shortly after to bee made both Lord and CHRIST.

4. *Ribera* (who doubtlesse had read very many and with great judgement,) saith, Of all the Interpreters which hee had perused, *Genebrard* comes neereſt to the meaning of the Holy Ghost. To exhibite *Genebrards* Interpretation in his owne words:

*Aures mihi aperuisti, id est, corpus, per Synecdochen, e Paulo Heb. 10. Mihi aptaſti corpus humanum in utero virgineo. Rabbin non ſatis perceptâ metaphorâ, Aures fodisti ſive aperuisti mihi, ad tuæ obtemperandum voluntati au-*

The ſum of his expoſition is, that the Psalmiſts meaning is moſt Elegantly expreſt by the Apoſtle, if we admit of a Synecdoche in the Psalmiſt and a Metaphor both in the

the Psalmist and Evangelist. The Metaphor, *aures perfodisti*, is borrowed from the Potter, who first works or kneads the clay, or earth, whereof he makes his vessell, as if *perfodere* were as much as *fodicare*. And so God who is stiled the former or fashioner of al things, did work or frame the body of Christ in his mothers wombe, as he had done the first mans body of red earth or clay. The Synecdoche consists in this, that he mentioneth the care for the whole body: for though the whole body were so formed by GOD, yet the Psalmist maketh mention onely of the eare, because hee treateth there of obedience.

*rem revelasti, retexisti, ab aure abstulisti velum & tegmen, ut acutius audiret. Effecisti ut te audirem, ac tua voluntati libens parerem. Me docilem & obsequentem ad audiendum reddidisti. Chald. Aures ad auscultanda tua praecepta formasti mihi. Nostris congruenter. Quia enim agitur de corporacione siue incarnatione Domini, est metaphora simul & Synecdoche, ad quorum troporum difficultatem explanandam Apostolus appositisimè posuit Corpus aptasti mihi. Est enim primum metaphora a figulis, qui manu fodicant & ducunt argillam, e qua cupiunt vas aptare, corrente rota. Quate Deus & figulus, & fictor, & plastes nuncupatur, ut alludatur ad Genes. 2. quando ex humo humanum corpus duxit. Est deinde Synecdoche, pars pro toto, aures pro corpore: Sed aurium praesertim meminit, quia de obedientia agebatur.*

5. What further improvement of Genebrard his expression either Ribera, or others of that Church, whereof they were members, have made; I leave it to the diligent Readers further enquiry. Genebrards expression in his own words,



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is somewhat fuller, then that which *Iunius* hath in his parallel betweene the Apostle and this Psalmist; but neither any whit dissonant from the other. If either of them or *Ribera* had diligently read some Writers of Reformed Churches (their Ancients in time) upon the 10. of the *Hebrews*, any one of them might have spoken more fully and punctually to the question, then all of them doe. For if wee take it as granted, which the *Tigurine* note upon the forecited fortieth Psalm imports, to wit, that *to open the eare*, is a speech symbolically: the symbolically sense of it, is best expressed by the Prophet *Isaiah*, in that portion of Scripture, which was appointed by the ancient Catholique Church, and retained by our Orthodoxall English, for the Epistle on Tuesday (in *hebdomada sancta*) or weeke before Easter. The exegetically exposition of the Hebrew, *to open the eares*, made by the Prophet, implies a qualification or rather consecration of the whole body, for suffering all manner of grievances, that could bee inflicted upon it: and that this qualification was to be wrought by the eare, as it is the sense of discipline, whether active or passive, whether of understanding or of patience in suffering. Nor are the Seventy Interpreters in this point to bee blamed, (especially the Translation being so well approved by our Apostle, *Heb. 10.*) for their variation in words from the Hebrew, but rather to be admired for their divine expression of the intent, and meaning of the Holy Ghost, as well in the fortieth Psalm, as in the tenth

tenth to the *Hebrews*. The Psalmist doubtlesse did foretell, and the Prophet *Isaiah* did perhaps both foretel and forepicture the indignities done unto our Saviours body in the high Priests Hall, by the Jews: and in the Common hall or Sessions house, by the Roman Souldiers, and upon the Crosse by both. This Prophet more particularly foretold his undaunted patience and resolution, in suffering whatsoever they did, or could inflict upon him. To parallel the Prophet with the Evangelists, the Prophets words are these; *The Lord God hath opened mine eares, (aperuit aures, not aures perforavit, or perforavit) and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off my haire. I hid not my face from shame and spitting. For the Lord God will help mee, therefore shall I not bee confounded; therefore have I set my face like a flint, and I know, that I shall not bee ashamed. Hee is neere, that justifieth me, who will contend with me? Let us stand together: who is mine adversary? let him come neere to me. Behold the Lord God will help mee: who is hee that shall condemne mee? Loe, they all shall wax old, as doth a garment: the moth shall eat them up, Isaiah 50.5,6,&c.* This resolution or undaunted patience (which is the effect or consequence of opening the eare) doth fully import *corpus aptatum*, not an humane body, onely framed or fashioned in the womb, as Christs was, but a body qualified, or fitted by the discipline of the eare, for all maner of sufferings, as the body of a servant, to doe his Masters will, though

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by suffering the most cruell death or torture, that could bee inflicted upon him. And such was the body of Christ, wherein he executed that part of his Fathers will, by which we are sanctified once for all. But the circumstances precedent and subsequent to the Prophetical passages, will occasion the attentive Reader to dispute with himself, at least to move the like question to that, which the Eunuch proposed to *Philip*, as whether hee spoke all this onely in the person of Christ, or respectively both of Christ, and of himselfe? That the Prophet when he composed that divine passage, had an explicate prevision of the indignities, which should be done unto his Lord; and of his admirable resolution to suffer them with inimitable patience; there is no question but (as hath been oftentime observed before) the spirit of the most Evangelicall Prophets (of which ranke *Isaiah* was a speciall one) were usually elevated unto raptures or previsions of our Saviours sufferings, by their owne like sufferings. They had not onely a cleare foresight, but a true feeling of them (though in a farre lesse measure, and lower degree, then Christ himselfe had;) *Yee stiffnecked, and uncircumcised in hearts, and eares (saith St. Steven) yee doe alwayes resist the holy Ghost: as your fathers did, so doe yee. Which of the Prophets have not your fathers persecuted? And they have slaine them, which shewed before of the coming of the just one; of whom yee have been now the betrayers, and murderers, Acts 6. 51, 52.* If these later Jews did to our Saviour CHRIST,



as their fathers had done to the Prophets his forerunners; then the Prophets did suffer the like indignities of the former generation, as Christ did of the latter. They were not onely forerunners or foretellers of him, but types or shadows of him in all his sufferings. No Prophet was more cruelly dealt with, then the Prophet *Isaiah*. None did partake more deeply of the royall Sonne of *Dauids* affliction, then this Propheticall sonne of *David*: for *Isaiah* was of the royall blood, a neere kinsman to wicked *Manasses*, who caused him to be sawed to death, if we may beleieve Ecclesiasticall Stories.

6. *Isaiah*, in the beginning of this 50 Chapter, brings in the Lord thus debating with the unbelieving, rebellious people of his time, *Where is the bill of your Mothers divorcement, whom I have put away? Or which of my Creditors is it, to whom I have sold you? Behold, for your iniquities have you sold your selves, and for your transgressions is your Mother put away. Wherefore when I came, was there no man; When I called, was there none to answer? Is my hand shortned at all, that it cannot redeeme? Or have I no power to deliver? Behold at my rebuke I dry up the sea: I make the rivers a wilderness: their fish stinketh, because there is no water, and dieh for thirst. I clothe the heavens with blackesse, and I make sackcloth their covering. Verse. 1, 2, 3. &c.* But in the 4. verse hee altereth the person, if not of the Speaker, yet of him to whom he speakes; *The Lord God hath given to me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He*

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wakeneth morning by morning, he wakeneth mine ears to heare, as the learned. This was the Prophets own comfort in particular, and in this qualification, he was a type or shadow of that יְהוָה אֱלֹהֵינוּ, who had thus qualified him. And so no doubt hee was in that resolution, which hee took upon him from the opening of the eare, verse 4. before cited. In both places it is remarkeable, that he doth not instile the God of his strength, and comfort by the Name of אֱלֹהֵינוּ or by the Name of 4 letters onely, but thus יְהוָה אֱלֹהֵינוּ. The Lord God hath given me the tongue of the learned: the Lord God hath opened mine eare. And this, as was observed before, was the peculiar title of God the second person in the Trinitie, or God to be incarnate: unto whom the Prophets his forerunners in all their anguishes and distresses, did under this peculiar title direct their prayers, as then seeing that this Lord God was to beare their sorrows; and to be partaker of all their infirmities, that he might be a faithfull Comforter, and such an high Priest as our Apostle describes *Hebr. 2.* They intreated him by the foresight of his future sufferings, as the faithfull now do beseech him to be compassionate towards them by the memory or experience of his afflictions past. There is no incongruitie then to say, that this prophecie of *Isaiah* was literally and respectively meant of himself, as of the type: but really fulfilled of יְהוָה אֱלֹהֵינוּ whom he praiseth, not onely in the mysticall, but also according to the most exquisite literall sense. For however,

ever, this Lord God had opened his care, yet the resolution, which hee professed was greater, then hee had occasion to put in practice, at least with such undaunted patience, as our Saviour did. Yet doe we never reade, that our Saviour in the daies of his humiliation or houre of his agony, did direct his prayers unto GOD, under the title of \* יהוה אלהי his Lord, and God, but unto God as his Father. And this is to mee a pregnant argument, that not only the forecited place of *Isaiah*, but many other hymnes or Psalmes, especially in or after *Dauids* time, were literally meant of the Prophets, which composed them, especially in respect of this circumstance of the person or party to whom they prayed, seeing our Saviour in his prayers to God did never use the same title they did. The Prophet *David* himself had many and just occasions in his own person to conceive that excellent prayer, *Bow downe thy care, O Lord, and heare me: for I am poore and needy, &c. Psal. 86.* Yet were the occasions, and matter of this Psalm re-ally accomplisht in the Sonne of *David*, whom *David* here as in the 110. Psalm twice insileth his Lord and God, as verse 12. *I will praise thee, O Lord my God, with all my heart, and I will glorifie thy Name for evermore.* And verse 15. *And thou, O Lord, art a God full of pity & compassion, & gracious, long suffering, and plenteous in mercy and truth.* *Moses* had said the same in effect long before: onely he doth not give the title of Lord, nor intimate such a cleare distinction of the persons in the Trinitie, as *David* in this 110. Psalm did. For *David* (as

\* See Cap.  
15. par. 3.  
& 4.

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was observed before) had a cleare prevision, that albeis the Messias or promised seed was to be his Sonne, yet was withall to be the Sonne of God: therefore to be that *יְהוָה בְּרִיךְ*, unto whom he and other holy men did continually pray in their calamities, and so much magnifie, either for their comfort or strength to endure their grievances.

7. But to returne to the forecited place of the Prophet *Isaiah*, the words immediately following the forecited place, verse 8. [*There is none that justifieth me: who will contend with me? &c. Behold the Lord God will help me: who is he that shall condemne mee?*] were literally, and respectively meant not only of Christs forerunners, but of his followers: and are so applyed by our Apostle, *Romanes* 8. 30, 31. *If God be for us, who can be against us? And againe verse 33. Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died; yet rather that is at the right hand of God, who also maketh intercession for us.* The Apostle in this had the same confidence in Christ the Lord, and in his sufferings, which the Prophet *Isaiah* had in the Lord his God, to whom he directed his prayers. And so may all others have, that faithfully beleve in him: that is, all such, to whom their owne consciences can testifie such a true conformitie unto Christ in his sufferings, as our Apostle *Paul* and the Prophets were conscious of in their Soules and Spirit. And any other mark of Election, besides this, I know none: nor will it be easie for the Reader whosoever he be, to find any other in the day of tryall or temptation.

8. The Evangelicall parallel to the Prophet Isaiahs prediction, we have in part Luke 22. 63, 64. And the men that held Iesus, mocked him, and smote him, and when they had blindfolded him, they strooke him on the face, and asked him, saying, Prophetie, who is it that smote thee? Thus they dealt with him in the high Priests Hall, before his examination or sentence given against him. And again they used him at his examination John 18. 19. The high Priest asked Iesus of his Disciples and of his doctrine: Iesus answered, I spake openly to the world, &c. Why askest thou me? Ask them which heard me, what I have said unto them: behold they know what I said. And when hee had thus spoken, one of the Officers which stood by, strack Iesus with the palme of his hand, saying, Answerest thou the high Priest so? Unto this indignity he replies with such meeknesse and patience, as no Prophet in like case ever used, onely thus, If I have spoken evil, beare witness of the evil: but if not, why smitest thou me? To the like indignities done unto by him the Roman Souldiers & by Herod, he maketh no reply at all. So that however the forecited words of the Prophet Isaiah, and of the Psalm 118, Psalm 40, and the 86. might be respectively verified of themselves, yet were they never exactly fulfilled, save onely of that **YH** that Lord to whom they direct their prayers. None of them ever had a bodie so fixed, or their eares so opened by the Lord God, as this Lord God himself had, a temper of body and mind nor moveable to any passion either by indignitie of speeches which he heard, or by the blows which he suffered.

## CHAP. XXV.

*The unjust proceedings of the high Priest and Elders against the Sonne of God, were punctually foretold by the Prophets.*

**I**  Ut was it any where else foretold besides in those passages of the Prophet *Isaiah* and the *Psalmes* forecited, that the Lord of glory or God the Redeemer of Israel should suffer all those indignities, should bee despightfully arraigned, unjustly examined, and sentenced to death by his native subjects and by the Gentiles? If thus much had not been both foretold and foreshadowed both by *Moses* and other Prophets, our Saviour would not have censured those two Disciples whom hee did vouchsafe to accompany to *Emaus*, saying, *Wee trusted that it had been hee, who should have redeemed Israel.* His taxe of this their present distrust or dull belief, is more sharpe, then any reply or answer, which hee made unto such malicious Infidels, as from the time of his apprehension did deride, beate, scourge, and crucifie him, for avouching he was the God of Israel or King of the Jews. For unto these two Disciples hee said; *O fooles and slow of heart to beleewe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the Prophets, hee expounded unto them in all the Scriptures the things concerning himselfe,*  
Luke



Luke 24.25,26. I can no way dislike, but rather approve of *Maldonats* and other learned Commentators wishes upon this place, that, if so it had pleased the Lord, the Evangelist had related unto us, either the places which hee expounded to them, or his expositions upon them. But (as I have heretofore advertised the Reader, and shall take occasion hereafter to put him in mind) it seemed not expedient to the wisdom of God, to have the full exposition, either of our Saviour or the Apostles themselves, upon those Scriptures which they alledge, extant upon undoubted record: but rather to exhibit us certaine hints or just matter of sober and serious search of the Scriptures, which they alledge. Amongst other sacred passages, which our Saviour expounded to those two Disciples, I make no question, but the eighty second Psalm was one. To omit all enquiry who was the Author of the Psalm, whether *Asaph* (whose inscription it beares) or *David* himselfe: or what speciall occasions, the Author of it, whosoever he was, had to compose it, whether his owne experience in suffering wrong: or some observation of grosse partiality or corruption in the course of Justice towards others: the Psalm it selfe is Prophetically, and was never so punctually verified at any time before or since, as it was at our Saviours examination by the high Priest and Elders, and at his arraignment before *Pontius Pilate*; yet the full accomplishment of the last clause will not be, untill the finall day of Judgement: *God standeth in the Congregation of*  
the

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*the Mighty* (saith the Psalmist) *he judgeth among the Gods. How long will yee judge unjustly, and accept the persons of the wicked? Defend the poore and fatherlesse: doe justice to the afflicted, and needy: deliver the poore and needy: rid them out of the hands of the wicked,* Psalme 82.1, 2, 3, 4. Here was a faire caveat put into the Courts of Justice by the Psalmist, not to passe sentence upon the Messias for saying hee was the Sonne of God, or for making himselfe equall with God: not to accept of the person of *Barabbas* before him, who now as **G O D** did stand amongst them. But besides this caveat of the Psalmist, the circumstances of time, and the manner of their owne proceedings against him, did warne them, as *Pilats* wife did him, to beware how they had any thing to doe with that just and holy man. And our Saviour himselfe vouchsafeth to bee the remembrancer, that however hee now stood to bee judged by them, yet he was that very God, which the Psalmist foretold should be their Judge, and the Judge of the whole world: For so the Psalmist concludeth; *Arise O God, and judge the earth: for thou shalt inherite all Nations,* verse 8. This universall Inheritance and power to judge the earth, was bestowed upon our Saviour at his resurrection, after they had judged him for saying he was the Sonne of God.

2. After they had sought many false witnesses against him, but could find none whose testimonies did agree, or if they agreed, did reach home to convince him of any capitall crime: they sought

sought to entrap him by his owne confession, which being judicially made and taken, they knew to be a full and legall conviction. *The high Priest*, failing in his intended subornations against him, said unto him, *I adjure thee by the living God, that thou tell us, whether thou bee the Christ, the Sonne of God*, Matth.26.62,63. And unto this interrogatory ministred unto him, by the high Priest *ex officio*, not in a criminall cause, but in a point of beliefe or doctrine, hee vouchsafeth a full and punctuall answer, as to his competent Judge *quoad hac*; such an answer, as he did not vouchsafe either to *Herod*, when he was brought before him, nor to the high Priest and Elders, when they examined him before the two false witnessses, which at the last cast were brought against him: These circumstances wee have related in the forecited place of *St. Matthew*: *At the last came two false witnessses, and said, This fellow said, I am able to destroy the Temple of God, and build it in three dayes. The high Priest said unto him, Answerest thou nothing? what is it which these witnessse against thee? But Iesus held his peace*, Matth.26.60,&c. And *S. Luke* tells us, Chap.23.9. *When Herod questioned him in many things, hee answered him nothing. But as soone as the high Priest adjured him by the living God to tell him the truth, whether hee was the Christ, the Sonne of the living God; Iesus saith unto him, thou hast said. Nevertheless I say unto you, hereafter shall you see the Sonne of man sitting at the right hand of power, and coming in the clouds of heaven. Then the high Priest*



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*Priest rent his clothes, saying, Hee hath spoken blasphemie: what further need have wee of witnesses? Behold, now yee have heard his blasphemy: what think yee? They answered, and said, Hee is guilty of death, Matth. 26. 65, 66.* All these circumstances are related by S. *Luke*, but not in the same order, which S. *Matthew* doth, for (as hath been heretofore observed) albeit wee are bound to beleeve, that every Evangelist wrot nothing but divine truth, yet every one of them, did not record the whole truth, with all its circumstances, nor relate either our Saviours answers or his enemies practises against him, in the same order of time, in which they were made or exhibited. St. *Matthew* refers, or rather intermingles the fulfilling of *Isaiabs* Prophecy for spitting in his face, for buffering him, and smiting him with the palmes of their hands, with the relation of his answer to the high Priest, and his Associates censure against him: *Then did they spit in his face, &c. Matth. 26. 67, 68.* S. *Luke* tells us that they which held him overnight, when Peter denied him, did mocke him and smite him, &c. *Luke 22. ver. 63, &c.* And againe that the high Priest put the forementioned Interrogatory to him, in the morning, after Peter had denied him. And *verse 66.* this is most probable, that the high Priest and his Complices being hypocrites, would at least be carefull to observe the outward or visible forme of Justice, which was not to examine men, or produce witnesses against them after midnight or in the Evening. For this was one of the grosse abuses practised

ctified by their idolatrous forefathers; the full measure of whose grosser finnes, this last generation did make vp by a precise and rigid reformation of them. The consciouſnesse of their curiosity, and care to eschew their forefathers open finnes, was the principall root of their Pharisaicall hypocrisie.

3. But wee need not to rely upon probabilities, concerning the time wherein they examined our Saviour: for that is plainly and assertively set downe by S. Luke 22. *As soone as it was day, the Elders of the people, the chief Priests, and Scribes came together, and led him into the Councel, saying, Art thou the Christ? tell us. And he said unto them; If I tell you, you will not beleeve. And if I ask you, you will not answer mee, nor let mee goe,* verse 66, 67, &c. St. Luke although hee most exactly observes the order of the processe, and circumstance of time, omits the adjuration of the high Priest, and the production of the false witness against him. But to recompense this omission, hee interſerts one reply of our Saviour to the adjuring interrogatory, which St. Matthew expreſſeth not, but unto which his other expressions must have ſpeciall reference, if we will make true Grammaticall construction of them. For upon this interrogatory, *Art thou the Christ? tell us,* as S. Luke hath it, *hee said unto them, If I tell you, you will not beleeve, and if I also ask you, you will not answer me, nor let me goe.* And here S. Matthews ellipticall expression of the answer following, doth somewhat raise or quicken St.

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\*Ver. 69.

\*Matth.  
26.64.

*Lukes more full expression ; St. Luke saith, Hereafter shall the Sonne of man sit on the right hand of the power of God.\* St. Matthew relating the same answere, saith, Nevertheless I say unto you, hereafter shall yee see the Sonne of man sitting, &c.\** This adversative particle, *Nevertheless*, referres to that of S. Luke which S. Matthew omits, *If I tell you, you will not beleieve me, &c.* Though there bee some variation in the words, yet they agree as well as a *sharp* and a *flat* in musick: whatsoever is omitted by either is but as a rest in song. The full tone or harmony betwixt them, amounts to this: "However yee will not beleieve what I say: nor deale ingenuously with mee, yet at your perill be it: For I must tell you the truth which you know in part, but will not know; but which hereafter ye shall more then beleieve. For yee shall see the Sonne of man sit on the right hand of the power of God, &c." This they knew well to bee a seate onely for the Sonne of God, and therefore, whereas before they had onely interrogated, whether he was the Christ, they put the second interrogatory to him, as St. Luke relateth them plainly and distinctly, though St. Matthew put them both into one; *I adjure thee by the living God that thou tell us whether thou be the Christ the Sonne of God, Matt. 26.63. Then said they all, Art thou then the Sonne of God? And he said unto them, Yee say that I am, Luke 22.66, and the 70.* And upon this confession they proceed against him. Now this answere or confession implies these two fundamentall points of belief: The first, that




that this JESUS of Nazareth, whom they now convented, was the Christ. The second, that although hee was the Sonne of man, yet being the CHRIST, he was likewise the Son of God, not by adoption but by nature or *primogeniture*. For unlesse this had been the meaning of their Interrogatory and of his answer, they could not have condemned him of blasphemy, for avouching himself to be the Messias: that is, the Son of God in such a sense, as *Abraham* or *David* or *Adam* in his integrity had been, or any of the pure Angelicall Substances are. They took it as granted, nor did he deny it, that he made himself such a Sonne of God, as was equall with God. And this to their apprehension was blasphemy, a capitall crime, and so they censure it. So then here was God standing in the Congregation of the Mighty. These earthly Gods did judge him, and he againe judgeth them: as lest he declareth himself to bee that Judge, which was to judge them and the Gentiles too. But as the Psalmist in this forecited Psalm had fore-prophecied, *They know not neither will they understand: they walk on in darknesse; all the foundations of the earth are out of course.* They indeed were Gods, and all of them children of the most High: yet all to die like men, and fall, as former great ones had done. But not the sonnes of God after such a maner as he was, who albeit hee was to die like man, yet not to fall like one of the Princes, but to rise againe by power of the Godhead to judge the earth.

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## CHAP. XXVI.

*The false accusations made by the Priests, and Elders against the Sonne of God, when they brought him before Pilat, foretold by our Saviour himself and by the Prophets.*

I S the Sonne of man, and the Sonne of God was willing to beare our sorrows, and take all our infirmities upon him; to the end he might bee a faithfull Comforter of all such, as mourne: so it was his pleasure likewise to suffer this most grosse and detestable civill wrong from the earthly powers of Justice, that he might be most exquisitely qualified, even according to his humane nature, to do right unto such as suffer like wrong: and justice upon all unjust Judges, especially upon such as persecute others, as he was persecuted for bearing testimony unto the truth or fundamentall mysteries of our Salvation. But however these earthly Gods, or Rulers of the Jews did sentence him to death for blasphemie: yet were they not by divine providence permitted to put this sentence in execution according to that maner of punishment, which Gods Law did award to Blasphemers. For by the award of that Law he should have been stoned to death. But as *S. Iohn* instructs us in this remarkeable point of Gods speciall providence; When *Pilate* willing to free himself from guilt of innocent blood, bid them take him, and judge him according to their Law,

law, they replide, It is not lawfull for us to put any man to death. *John* 18.31. How true or pertinent this answer was, I will not here dispute. But thus they answered, as the same Evangelist there tells us, that the saying of Jesus might be fulfilled, signifying what death he should die, and by whom. This saying or prophecy of our Saviour to which *St. John* refers, is punctually set downe by *S. Matthew* 20.17, 18. *Iesus going up to Ierusalem, took the twelve Disciples apart in the way, and said unto them; Behold, we goe up to Ierusalem, and the Sonne of man shall be betrayed unto the chief Priests, and unto the Scribes; and they shall condemne him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucifie him. Unto this death of the crosse they brought him, by their importunate, and subtil solicitations of Pilat, to proceed against him upon another capital crime; then they by their pretended law had condemned him for. For they pronounc'd him as worthy and guilty of death (by their law) for blasphemy: whereas, now before Pilat they frame a new accusation against him, for rebellion against Casar; because he profest himself to be King of the Jews, as in truth he was, for royall pittie and compassion towards them: but without any purpose to move the people to take armes, or to exercise any royall authority over them, or any others upon earth, because his kingdome was not of this world.*

2. Whilest the high Priest and Elders sat as Judges in their owne Councell-house, they fabriorn'd false witnesses against him; but whilest they



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accuse him before *Pilat*, they themselves become the most malicious and falsest witnesses that ever were produced; or offered themselves voluntarily to testify in open Court against any living man, in a cause criminall or capitall. All these malicious practices against him, were clearly foretold by the Psalmist his forerunner in the like sufferings, and in particular (I take it) by *David* himselfe *Psalm* 35. *False witnesses did arise, they laid to my charge things that I knew not. They rewarded me evil for good, for the spoiling of my soule. But as for mee, when they were sick, my cloathing was sackcloth, I humbled my soule with fasting, and my prayer returned into mine owne baseme. I behaved my selfe, as though he had beene my friend or brother, I bowed downe heavily as one that mourneth for his mother. But in mine adversity they rejoyced, &c. ver. 11, 12, 13. &c.* Thus did the Composers of this *Psalm* and of some others, to the like effect complaine: every man respectively in their owne persons, and upon just occasions. And however they did not in their murmuring complaints, yet in the causes or occasions of the sufferings, they did really prefigure juster occasions & more grievous matter of complaint, on the behalf of their expected Redeemer. And he must have uttered the like complaints in a farre higher straine, if he had beene but a meere man, not armed with patience or long suffering truly divine. The indignities done unto him by *Pilat* and the Roman Souldiers, by *Herod* and his men of warre, were perspicuously foretold by *David* *Psalm* 35. *Why do the Heathen rage, and the people*

ple imagin a vaine thing? This parallel between the prophecy of David, and the historicall events answering to it, not the Apostles onely, but other inferiour Disciples did unanimously acknowledge upon the deliverance of Peter and John and the rest of the Apostles from such violence intended against them by the Rulers, and Elders of the Jews, (as had been practised by them upon our Saviour,) for working of a miracle in his name: When they had further threatened them, they let them goe, finding nothing how they might punish them; because of the people: for all men glorified God for that which was done. For the man was above forty yeares old, on whom this miracle of healing was shewne. And being let goe, they went to their owne company, and reported all that the chief Priests and Elders had said unto them. And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou art God which hast made heaven and earth, and the sea and all that in them is: why by the mouth of thy Servant David hast said, Why do the heathens rage, and the people imagin vaine things? The Kings of the Earth stood up, and the Rulers were gathered together against the Lord and his Christ. For of a truth against thy holy childe JESUS, whom thou hast annointed, both Herod and Pontius Pilat, with the Gentiles and the people of Israel, were gathered together for to doe what soever thy hand and thy Counsaile determined before to be done. Acts 4. 21; 22 &c.

3. All of our Saviours Persecutors, whether Jews or Gentiles, *per dicta & facta male ominata*, did reade their own doome and the doome of all

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such, unto the worlds end, as shall continue the course that they begun. The Roman Souldiers clothing him in a purple robe, by putting a crown of thornes upon his head, and by crying, All haile unto the King of the Jews, did act that part in jest or comick merriment, which they must one day act in earnest, and more then tragick sorrow. For he had sworne it long before, *That all knees should bow unto him*, and in that day, they which crowned him with thornes, shall see him crowned with Majesty and glory. *Herod* in sending him back to *Pilar* in a white or candid robe, did beare witness of his innocency and integrity: and withall of *Herod* his fathers scarlet sinnes, in putting so many poore Innocents to a bloody death, upon the notice of his Nativitie. And as for *Pilar* and the Roman state, by whose authority he was scourged with rods here on earth; hee whose seat is in the heavens, did even then laugh them to scorne, and since hath broken the whole race of Roman *Cæsars*, with a rod of iron, and dashed them and their Monarchie to pieces, like a Potters vessell. What more shall be done against these cruell Actors, or Abettors of their cruell practices against this King of Kings; I leave it wholly (with all submission) to his sole determination. But that the Indignities done unto him by the Jews, by the Roman or other heathen Governors; and the visible revenge, which hath since befallen them, were punctually foretold by *David*, Psalme 2. the testimony before cited, *Acts* 4. is a prooffe most authentick and most concludent.



4. Yet of all the sufferings which he suffered under *Pontius Pilat*, besides the indignities done unto him in the extremities of his paines upon the Crosse, (at which *Pilat* was not present,) the rejection of him by the Jews, when this heathen Governor out of a good nature or well meaning policy, had proposed him with an infamous thief or murderer, was far the worst, and doth deserve the indignation of all that loved him. And this circumstance is prest home to them by *S. Peter*, *Acts 3. 13, 14.* *The God of Abraham and of Isaac and of Jacob; the God of our Fathers hath glorified his Sonne JESUS, whom ye delivered up, and denied in the presence of Pilat, when he determined to let him goe. But ye denied the holy One, and the lust, and desired a Murderer to be granted unto you, and killed the Prince of life, whom God hath raised up from the dead, &c.* In this preposterous, and sacrilegious choise, they did the Devill a more peculiar and more immediate service, then their Idolatrous forefathers had ever done, either in adoring the brazen Serpent, (which was the most perverse Idolatry, that ever they committed) or in sacrificing their sons & daughters to the infernall spirits. In those services, they declare themselves to be servants to Devils: In this sinister choise they prove themselves to be the Devils own sonnes: and exactly fulfill our Saviours prophecy or discovery of their inclinations, before they themselves did know them. For when Jesus had told such Jews as did in a sort beleve on him, that *they were servants to sinne, and could not be made free, but by the Sonne,*

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*Sonne, who abideth in the house for ever: they cholerickly reply, that they were the sonnes of Abraham. Our Saviour rejoynes, Yee are of your Father the Devill, and the lusts of your Father you will doe, hee was a murtherer from the beginning. Iohn 8. 30. &c. and the 44. And so they now desire Barabbas, one whose name imports the sonne of their father: and by quality, the sonne of the Devill, an infamous murderer, to be delivered unto them, in memory of their deliverance out of Egypt: and importunately sollicite the murder of the Sonne of God, of that very God, who had delivered them out of Egypt: who spake to Moses in Mount Sinai; that Lord God, unto whom Ioshua and all the Judges that succeeded him, were but Generals in the time of warre, unto whom in time of peace or counsaile for direction of publick affaires, the best of the Priests and Prophets unto the dayes of Samuel, were but Deputies. For the Lord God of Israel all that time was their immediate and proper King. Governors and Deputies they had successively many, but none endued with royall Authority, besides him. No matter of consequence whether of warre or peace, was undertaken by their Governors without speciall revelation or answer from him by Urim and Thummim, untill Samuels old age; Then all the Elders of Israel, gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sonnes walk not in thy wayes: now make us a King to judge us, like all the Nations. But the thing displeased Samuel when they said, give us a King to judge*

judge us: and Samuel prayed unto the Lord, 1. Sam. 8. 4, 5. This unseasonable ill aboding desire, did displease the Lord unto whom they prayed, as much as it did Samuel. And yet so far is he from forcing obedience by irresistible coaction, that hee perswades Samuel to descend to their importunate suit, but first to make protestation against it; *Now therefore hearken to their voice: howbeit yet protest solemnely unto them, and shew the manner of the King, that shall raigne over them. ver. 9.* This protestation against their petition, and his patheticall forewarning of them, what hard usage they should find under the King, whom they would choose, are set down at full from the 10. of this Chap. unto the 19. *Nevertheless the people refused to obey the voice of Samuel, and they said, Nay, but we will have a King to rule over us, that we may be like all Nations, and that our King may judge us, and goe out before us, and fight our battels.* And so after Samuel had rehearsed their resolution in the eares of the Lord their present King, notwithstanding the protestation, and their forewarning concerning their future Kings manner of government, they are permitted for the hardnesse of their hearts, to goe to a free Election of a new King. Yet the calamities and oppressions which Samuel forewarnes would follow upon this their not approved Election, was scarce so much as verified in the daies of Saul, of David, or Solomon: never exactly fulfilled by any King of their owne nomination, or by any King imposed upon them, untill they solemnely and openly disclaime their Native King; (that very  
God



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God whom Samuel in all this businesse had consulted) and cried, *We have no King but Caesar.* After this nomination of *Caesar* for their King, whatsoever calamities foretold by Samuel, were in any part verified by their owne unruly Kings, were most exactly accomplisht by the race of *Casars*, unto whom they solemnly dedicated that allegiance, which was due to *Iesus* their ancient Lord and King. At the same time, and not before, were the words of the Lord unto Samuel Chap. 8. 7, 8. exactly fulfilled. *The Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not raigue over them. According to all the works which they have done, since I brought them out of Egypt, even unto this day, wherewith they have forsaken me, and served other gods; so do they also unto thee.* But of the fulfilling of this prophecy, both according to the literall sense, and prefigurations or matter of fact; and how the Priests and Scribes with their projects against our Saviour, did bring *Iacobs* dying curse, or ominous predictions against *simon* and *Levi* upon themselves, and their posterity; more hath been said in the Commentaries of the first Book \* of the Creed, then I now exactly remember: more at least then I will trouble the Reader with a repetition of what he may find there published.

\* Sect. 3.  
Chap. 11.  
par. 9, 10.  
&c.

CHAP.

## CHAP. XXVIII.

Of such repentance as Judas found: of his casting  
downe the thirtie pieces of silver in the Temple:  
and of the difficulties or varieties of opinions, by  
which of the Prophets it was foretold.

 No historicall relation concerning  
Judas and his fearefull end, there is,  
which is by S. Matthew, (who of all  
the foure Evangelists citheth the es-  
timonie of the Prophetic, where-  
in part of it was foretold) left somewhat ambi-  
guous for the circumstances of time, wherein it  
happened. Some perhaps would at the first sight,  
conceive from S. Matthews words, that Judas did  
cast downe the hire of his treason in the Temple,  
immediatly after the chief Priests and Elders had  
bound our Saviour, and led him to Pontius Pilat  
the Governour. But if wee consider other cir-  
cumstances of time related by S. John, and S. Luke,  
it is farre more probable that Judas was not tou-  
ched with sorrow or grief, whether of mind or  
of body or of both, untill our Saviour was sen-  
tenced to the death of the Crosse by Pontius Pilat.  
For the first thing, which the chief Priests and  
Elders did, after they themselves had past sen-  
tence on our Saviour, was the delivery of him to  
the Secular power, and their importunate sollici-  
tation of Pilat to put their sentence in execution.  
It was a memorable document of deadly hypo-  
cric in the Priests and Elders, that they would

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not enter into the Common hall or publique Court of Justice to indite him there, being immediately after to celebrate the usuall service for that day in the Temple. It was againe an extraordinary courtesie in *Pilat* towards them, that he would vouchsafe to take their accusations in the pavement or Court adjoyning to the Pretorium. But as well the curtesie of the one, as the hypocrisie of the other, friendly conspired to accomplish the will of God, which was to have his onely Sonne made that day a sacrifice of atonement for the sinnes both of the Jews, and Gentiles; whereas if *Pilat* had stood upon points of Authoritie or prerogative: it is more then probable, the Priests and Elders would rather have deferred their accusations for that instant then have entered into the Pretorium or Common-hall. But having once obtained their desire in the Pavement, they immediately returned into the Temple, where *Judas* attended them. And having resolved (as hee thought) to have set his house or worldly businesse in such order, as *Ahitophel* had done his; hee went forth and hanged himself. So that albeit *Judas* had scene his Master dead in law, that is, sentenced to death by the high Priest and *Pontius Pilat*, upon the Jews importunate accusations and testimonies against him: Yet the Traitor having no witnesse produced against him besides his owne conscience, No Judge or appointed Executioner besides himself: did die an accursed death, before his Master had made an atonement for the sinnes of the world. So the

Psalmist



Psalmist by way of imprecation had foretold; *Let sudden destruction come upon him unawares (or as others) let destruction come upon him, and let the net, that hee hath made for others, catch himself; into that very destruction let him fall, Psalm. 35.8.* How this imprecation though not directed against *Judas* alone, did punctually fall upon him, will better appeare anon in the discussions, how the imprecations reiterated in the 109. Psalm, were most punctually fulfilled in him. That which for the present I intended to advertise the Reader of, is briefly this; That if we referre the time of *Judas* death, unto this point of time intimated, the parallel betwixt *St. Matthews* relation of his fearefull end, and other sacred passages in the Evangelists and Apostles, will be more cleare. *St. Matthews* relation yee have in the 27. Chapter. 3. *Then Judas which had betrayed him, when he saw that he was condemned, repented himself; and brought againe the thirty pieces of silver to the chief Priests and Elders, saying; I have sinned in that I have betrayed the innocent blood: And they said, What is that to us? See thou to that. And hee cast downe the pieces of silver in the Temple, and departed, and went and hanged himself. And the chief Priests took the silver pieces, and said, It is not lawfull to put them into the Treasury, because it is the price of blood. And they tooke counsell, and bought with them the Potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by the Prophet *Jeremiah* saying; And they took the thirty*

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thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the Potters field, as the Lord appointed mee.)

2. But where this casting downe of the thirtie pieces of silver in the Temple, was foretold or by whom, there is, and hath been great variety of opinions amongst learned Interpreters, as well Ancient as Moderne; so great, that many of them have rather soiled, then any way cleared the meaning of the Evangelist: and left the investigation of the truth, more difficult to the ingenuous and sagacious Reader, then if they had not medled with it, or left it (untoucht) to his privat search. The first difficulty is about the Grammaticall signification of some words in the Originall. The second pitcheth upon a misnomer of the Prophet, as whether that Prophecie, which the Evangelist said was fulfilled in this fact of *Judas*, was uttered or written by *Zachariah*, or the Prophet *Jeremiah*, or respectively by both. The third, admitting thus much was either onely foretold, or both foretold, and forepictured either by *Jeremiah* or by *Zachariah* or by both, whether they spoke in their owne persons or in the person of *Judas* or of Christ or of both. The first difficulty or rather discord about the literall sense of the Prophets words, as they are related by the Evangelist, hath been occasioned partly by the Translation of the Septuagint, and partly by the Author of the vulgar Latin. For whereas wee read as well in St. *Matthew*, as in the Prophet *Zachariah*,

Zachariah, And I cast them *ad figulum*, to the Potter; the vulgar Latine hath it, And I cast them *ad Statuarium*, to the Statue maker in the house of the Lord. The Septuagint thus, *καὶ ἔδωκεν αὐτοὺς εἰς τὸ χορδὴν* cast them into the furnace or to the metal-melter. The Greek might import (though not so directly as the Latine) a Potters furnace. But if we take *Statuarium* (which is the expression of the vulgar Latine) in its proper sense, for a Statue maker whether in stone or of metall wrought with toole or molten, there could be no use of such an Artificer in that Temple, wherein all Statues or Images of what stufte soever they could be made were most strictly forbidden; Or in that people among whom the erecting or making of them was a crime capital. To avoid this absurditie in their Authenticated Translation, the Sectaries of the Romish Church by the [Statuarie] would have us understand G O D himself, who is the former or fashioner of all things. And for this Interpretation, they alledge some ancient Greek Fathers, but whose Authority, they themselves will sleight, or passe such censures upon their Authors, as they will not permit us in like case to doe, whensoever they make against their pretended Catholick tenets. The most learned Interpreters in the Romish Church, do partly bewray, and sometimes openly professe, that this Interpretation is too farre fetcht, and farre wide from the meaning of the Prophet (whosoever he was,) as he is alledged by the Evangelist. What then could move so many of them to embrace, or



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rather not to disclaime these roving collections? Onely the authority of the Trent Councell, which hath so fettered them in this and other like points, that they dare not say that their reasonable Soules are (under God) their owne: but are content to sacrifice learning, reason, and common sense to many illiterat resolutions of wilfull, partial, and corrupt men in that Councel assembled. If the ingenuous Reader will not beleeve me in this particular, let him take the pains to satisfie himself, by observing how *Ribera* and *Casirius* with some other men very well learned, and ingenuous (so farre as they durst) have utterly lost themselves in their Commentaries upon the II. of *Zacharie*.

3. Concerning the second difficultie, many both in the Romish and reformed Churches, will in no case admit of a misnomer in the Evangelists writing, but will have the words cited by him to be the Prophet *Jeremiahs* owne words, though nowhere extant in his own works, which now we have. Yet in some other works of his, which no Christian living this day, hath seene: but of which *S. Hierom* had seen an Hebrew Copy, as he himself relates; but unto which it doth not appear that he gave any credit, it being imparted to him by one of the sect of the Nazarens. The words of the pretended prophecy answer so punctually and identically to every apex or title of *S. Matthews* quotation or paraphrase upon the Prophet; as we may more then suspect, justly presume that passage which *S. Hierom* relates, to have been squared

on purpose to S. *Matthews* allegation, after the publishing of this Gospel. For such supposititious or bastard books, were obtruded upon the Church before S. *Hieroms* or *Origens* dayes.

Amongst many Interpretations upon this 11. of *Zachariah*, which *Iunius* in his parallels hath diligently recited, he approves onely of one or two: the one, that *Zachariah* was *binomius*, had two names, *Ieremiah* and *Zachariah*, a thing not unfrequent in sacred histories, especially where their names, whether they be two or more, have but one signification or importance. Now the etymologie of *Ieremiah* and *Zachariah*, according to his Interpretation of them, have the very same signification. The other which after this, *Iunius* likes best, is that *Zachariah* had the Prophet *Ieremiah* for his Master or Instructor, though not *viva voce*, yet partaker of his spirit by tradition or undoubted relation of his prophetically predictions, from such as had beene acquainted with *Ieremiah*, during the time of *Zedechiahs* raigne, or in the beginning of the Babylonish captivitie. This good Writer was afraid lest *Ieremiah* should have lived too long, if he had been acquainted with *Zachariah*, upon his return from Babylon, or about the building of the second Temple, as some others before *Iunius* had avoucht, whose opinion in the maine point he likes well of, to wit, that albeit the testimony alledged by S. *Matthew* be distinctly found in the Prophet *Zachariah*, yet is ascribed by the Evangelist himself purposely to *Ieremiah*, because *Zachariah* had learned it from

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*Jeremiah*, as *Daniel* had done the end of the captivitie.

4. For my part, if I could be fully perswaded (as I am not to the contrary) that the reason why *S. Matthew* did purposely ascribe these words in the Prophet *Zachariah*, unto *Jeremiah*, was because the Prophet *Zachariah* had *Jeremiah* in this and many other Prophecies for his Instructer or guide; I should think it no solœcisme to say, that *Zachariah* had been acquainted with *Jeremiah* himself, either about the beginning of the Babylonish Captivitie, or that *Jeremiah* had lived untill this peoples returne to Jerusalem and to the Inheritance and possessions of their forefathers. For that divers of that generation, wherein *Jeremiah* prophesied, and whilest the first Temple was standing, did live so long, as *Junius* thinks it improbable *Jeremiah* should live, is cleare from that of *Ezra* 3. 12. *Many of the Priests and the Levites, and chief of the Fathers, who were ancient men, who had seen the first house; when the foundation of the house was laid before their eyes, wept with a loud voice: and many shouted aloud for joy.* Howbeit, I am not of opinion, that men in those dayes did by strength of nature make up so many yeares here on earth, as this history implyes these many Priests and Levites did, but rather that God by his speciall providence and goodnesse, did at this time reiterate or renew that Covenant of life, which once he made to *Phinehas* and *Eleazar*. And *Jeremiah* and *Baruch* the sonne of *Neriah*, had this speciall priviledge bestowed upon them, that their



their lives should be given unto them for a prey,  
\* in all places whither soever they went. Again, it is very probable, seeing *Jeremiah* during the time of his imprisonment did by the appointment of the Lord buy the field of *Hananeel* his wifes *Jonne*, and cause the Evidences subscribed to be put up by *Baruch* in an earthen vessel, that they might continue many dayes: that hee expected to see the returne of this people from captivity unto the possessions of their Fathers: that hee himself did hope to enjoy the benefit of this his bargaine, which hee made in a strange time, as worldlings would think. But so hee made it for the confirmation of this peoples faith in Gods promises, that fields and possessions, which then lay desolate, should be repossessed by this people and their posterity: and Inheritances should be sold and alienated to the next of kinred, (as this of *Hananeels* was to *Jeremiah*) according to the Law.

5. *Maldonat* in his Comments upon *St. Matthew* is very free, and not afraid, as *Iunius* and other good Writers are, to admit of a misnomer, neither occasioned by the Evangelists forgetfulness, nor from mistake of letters, or abbreviations by the Transcribers, but rather by a voluntary intersercion of the Prophet *Jeremiah* his name by some bold Transcriber or Interpreter, when as the Evangelist had onely said, *The Prophet*, (as his usuall manner is) without any intimation what Prophet it was, leaving that wholly to the diligent Readers search or observation. For so he doth in that remarkable Prophecie; Behold

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*a virgin shall conceive, and beare a Sonne, &c.* hee saith no more, then all this was foretold by the Prophet, without any mention or intimation of *Isaiahs* name: nor doth hee name the Prophet *Hosea*, when hee records the fulfilling of his Prophecie, *Out of Egypt have I called my Sonne*, Matt. 2. 15. And in verſe 23. of the ſame Chapter, *hee ſhall bee called a NAZARENE*. Hee giving the reaſon why *Ioseph*, by the diſpoſition of the Divine providence did divert his intended returne unto *Bethleem*, where Chriſt was born, and took up his dwelling in *NaZareth*, ſaith this was done, *that it might bee fulfilled which was ſpoken by the Prophets*, not ſo much as intimating the name of any one Prophet, by whom this was foretold. And if the curious Reader would obſerve his allegations of Propheticall testimonies, throughout his whole Goſpel, he ſhall find the Prophets name, (whoſe testimony hee moſt faithfully records) concealed or omitted three times as often, as it is expreſt. And in thoſe few places, wherein the Prophets name, whoſe authority hee alledgeth, is expreſt, it may without any danger bee queſtioned whether they were ſo expreſt or interſerted by Interpreters or Transcribers. For the addition of names, or change of ſome vowels, doth no way vitiate the divine truth of Prophecie; though the cuſtome of later Interpreters or Translators, bee farre more commendable to expreſſe the Prophets name, or the Chapter and verſe, to which the Evangelical ſtory referres, in the margin, not in the body of the Text. However

ver the misnomers of persons or places inserted to the body of the discourse, doth no way corrupt the true sense, and meaning, either of historicall or Prophetick truth: the error is imputable onely to the Transcriber or Interpreter, not to the Author.

6. But for this place now in question, I know it is objected by good Writers, (both as well of the Reformed, as Romish Church) that the most ancient copies of St. *Matthews* Gospel now extant, have the name of *Jeremiah*, not of *Zachariah*: and therefore it is a presumption at least, that the name was not inserted by any Interpreter or Transcriber, but exprest by the first Author himself. Yet this is a presumption onely, no just prooff, because there may be for ought we know, more ancient copies of S. *Matthew*, then any man of later yeeres hath seene or published to the world; as of later yeeres some copies of the Septuagint and of St. *Iohns* Gospel, have been communicated unto the Christian world, which are more ancient, then those which in former ages were most common. Again, no man can make such proof, that any Greek Manuscript of S. *Matthew* now extant is more ancient then the Syriack Testament, in which the name of the Prophet *Jeremiah* is not to be found, although the substance of S. *Matthews* Text concerning the fulfilling of this Prophecie be plaine, and full. Lastly, I think, scarce any of the Romish Church would affirme, that such Manuscripts, as they have seene, are more ancient, then their first



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vulgar Latin Translation of the Books of *Moses*. And now, if it bee no prejudice to the substance of truth in their most ancient Translation, to interfert names, and places, not so much as heard of in *Moses* his time, nor added by the Seventy Interpreters: or other expressions of the Hebrew names (used by *Moses*) by the Grecians: but new names imposed by the Grecians upon places otherwise called in more ancient times: it can no way disparage the true sense or meaning of S. *Matthew*, although very ancient Interpreters or Transcribers have interferred the name of *Jeremiah* instead of *Zachariah* into the body of his Text. But where doth the most ancient vulgar Translator make any such interfection of names into the body of *Moses* his writings? To omit other places, so he doth *Numb. 34. 11.* where we reade, as the Hebrew *verbatim* hath it, *And the coast shall goe downe from Shepham to Riblah*; the ancient vulgar Latin makes this interfection, *de Sephama descendunt termini in Reblata contra fontem Daphnen*; The coast or border shall descend from *Sephama* to *Riblah* over against the fountaine called *Daphne*, that is, to that *Antioch* where Christs followers were first named Christians. It is not probable that the first Author of the vulgar Latin was more ancient, then that Hebrew copie of those Apocryphal books ascribed to *Jeremiah*, by the sect of the *Nazarenes*. Now this testimony alledged by St. *Matthew*, being extant in that Apocryphal book before any Latin Translation of the Bible; and more anrient then any Greek

*Vide Nebri-  
sensis quin-  
quagenam.  
C. 14.*

Greek transcript of S. *Matthew*, as yet publicly known: the Interpreters Greek or Latine might with the same confidence interfert the Prophet *Jeremiah* his name into the body of the text, as the vulgar Latine doth the name of the fountaine *Daphne* into the history of *Moses*. The most ancient and best Authority, which the Author of the vulgar Latine can pretend for this interfertion, is from the Author of the 2. Book of *Maccabees*. I could not therefore condemne *Maldonat* for speaking inconsequently either to the truth it self, or to the Authority of the Romish Church, wherein he lived, for his ingenuous free opinion concerning this misnomer in the text of S. *Matthew*, which is a farre grosser error in Transcripts or instruments of the Law then of the Gospel.

7 But whether we admit of *Maldonats* or *Turnus* opinion, as the more probable: the third difficulty proposed will not be dissolved by one, or both; And that was, how the Author of the prophecy, whose accomplishment S. *Matthew* records (were it *Jeremiah*, *Zachariah*, or some other) should sustaine the person of *Judas* the Traitor, and the person of our Saviour *CHRIST*, who was betrayed, of whom the forecited Prophecy was to be literally fulfilled. That it was fulfilled by *Judas* fact, is granted by all: but how it was fulfilled of our Saviour, is a question, which most Interpreters leave undetermined. For the resolution or determination of it, there might be another question premised, to wit, whether he or they, who-soever they were, who did foretell *Judas* his casting

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ing down the thirtie pieces of silver to the Porter in the Temple, did fore-signifie this by way of vision, or did withall fore-picture it by like matter of fact. But the resolution of this latter question (neither altogether impertinent, nor absolutely necessary) might be referred to the determination of the like question, moved by Interpreters upon that of *Hosea* 1. 2. *Goe, take unto thee a wife of whoredomes, and children of whoredomes: for the land hath committed great whoredome, departing from the Lord* However they have determined or shall determine that question concerning *Hosea*, as whether indeed he did take a wife of fornication unto him, or onely spake symbolically, (as if his sayings were to be construed for his deeds) neither part of the determination will determine the present difficulty, how either *Jeremiah* or *Zachariah* should represent either our Saviour Christ or *Judas*, either by word or deed. The shadow of this seeming stumbling block, hath affrighted some learned Commentators out of the right way, into which they had upon good deliberation entred. To instance in one, it was well observed by *Cassius* upon the 11. of *Zachariah*.

<p><i>Nilominus sicut Zacharias in sua persona referebat Christum, ita &amp; facto suo. Nam quemadmodum pro suo munere pastoritio exigebat pretium, fidem, &amp; pietatem a</i></p>	<p><i>Zachariah</i>, he grants, did represent Christ both by personal office and by matter of fact. <i>Zachariah</i> did demand faith, &amp; hearty piety of his flock for his propheticall paines amongst them, and they tender him a base reward, thirty pieces</p>
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of



of silver: So Christ required of the Jews for his Evangelicall function amongst them, onely this, that they would believe him, and worship God: and they value him at 30. pieces of silver. Again, as the Prophet with indignation renounced both the base stipend which was offered to him, & the flock which did tender it: so Christ cast off the Jews which had thus disesteemed him, and delivered the over to be destroyed by the Romans. But (saith this Author) lest wee should grant that the Prophet *Zachariah* did by the same fact or resolution represent both the person of Christ and of *Iudas*, it is more probable that the prophecy of *Zachariah* is different from that of *Jeremiah*, which *S. Matthew* alledgeth. For *Hierom* upon the 27. of *S. Matthew* tells us, he had lately read a book of *Jeremiah* in the Hebrew tongue, which one of the sect of the Nazarens had imparted unto him, in which he found *S. Matthew*s allegatiō word for word. Thus farre *Castrius*.

corde, & datum est pretium vile, triginta argenteorum: ita Christus postulabat à Iudeis pro suo Evangelizandi munere, ut sibi crederetur, & ut Deus coleretur: At illi pretio triginta argenteorum eum aestimaverunt. Et sicut Propheta indignatus quod tam vili pretio fuisset aestimatus, & pretium projecit, et eos qui pretium illi dederunt: ita Christus projecit Iudeos, & tradidit Romanis devastandos. Ne verò dicamus Zachariam Iudæ personam & Christi simul retinisse, videtur verius diversam esse prophetiam Zachariæ & Jeremiæ. Nam & Hieronymus super 27. Matthæi sic ait, Legi nuper in quodam Hebraico volumine, quod Nazareæ sectæ mihi Hebraicus obtulit, Jeremiæ apocryphum, in quo hæc ad verbum scripta reperi.

Desinit

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*Definit in piscem mulier formosa superne.*

He begins his verdict in the spirit of wisdom and discretion, continueth it perplexedly, and concludeth it according to the foolishnesse or forgetfulness of the flesh. For that inconvenience which he so much feared, will be never a whit the lesse, albeit we grant him, that S. *Matthews* words, do not referre to the forecited place of *Zachariah*, but to those books of *Jeremiah*, which S. *Hierom* had seene; or to any other Prophet whatsoever, whether his works be extant or lost. And thus being blencht in his right course by the shadow, hee falls foule upon that very stumbling block, or rather a farre worse then that, which he sought to avoid. For by his conclusion the often forementioned allegation of S. *Matthew* cannot be literally, or conclusively referred to any Prophet at all.

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## CHAP. XXVIII.

*The cleare resolution of the third difficulty proposed :  
of the fearfull end of Judas, and how it was both  
forepictured, and foretold.*

**I** Hall we say then that either *Zachariah* or any other sacred Author of the Prophecy alledged by S. *Matthew* did represent both the person of *Judas* the Traitor, and of *JESUS CHRIST* whom hee betrayed ? There is no necessity to avouch thus much : nor would it be any absurdity to grant all this and somewhat more. The parallel betweene the Evangelist, and the prophecy of *Zachariah*, as now it is extant, (whether in the Hebrew or Septuagint) whether he onely foretold the event, or foreacted it also by like matter of fact, (which latter is more then probable,) is most exact. For *Zachary* (as he himself affirmeth) did require his stipend for his propheticall function, and they weighed him thirty pieces of silver, *Zacharie* 11. 12. But this stipend, after he had received it, was so contemptible in the sight of the Lord, that he said unto him, *Cast it unto the potter, a goodly price, that I was prized at of them. And so he took the thirtie pieces of silver, and cast them to the Potter in the house of the Lord.* In thus undervaluing the Prophets person and paines, they did undervalue the goodnesse and person of that Lord, whose Ambassadour he was. *Judas* in like sort goeth to the high Priests, and asked of them, *What will ye give me, and I will*



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will deliver him unto you? and they covenanted with him for thirty pieces of silver. Matthew 26. 15. This was the highest price, which this last and worst generation of Israel, did set upon the chief Shepherd of their souls; not the hire or stipend for his paines: for these they set at nought. And by this act they did exactly fulfill both the Prophet *Zachariab*s words, and the measure of their forefathers sinnes, in undervaluing his ministeriall labours and person. The same Lord which commanded *Zachariab* to cast his contemptible stipend unto the Potter, did now cause *Judas* to throw downe the price, for which he sold and delivered his Lord & Master unto the chief Priests and Officers, in the same house of God or Temple, after he had seen that it was the price of his Masters blood, not the stipend onely of his treachery. That *Judas* did thus farre repent, as to acknowledge his sinne in saying, *I have sinned in betraying innocent blood*, this was the Lords doing, or (as the Evangelist saith) *that which the Lord appointed him to doe.* Matthew 27. 12. And no Christian need be afraid to say, that *Judas* was moved or appointed of the Lord, as *Zacharie* was, to cast downe the thirty pieces of silver in the Temple, to the end, that his prophecy, and his fact might be exactly fulfilled. Their forefathers in offering unto *Zachariab* thirtie pieces of silver for his hire, did forepicture that their ungracious posterity would set as low a price upon the Lord himself. And those words of the Lord unto the Prophet, verse 13. *A goodly price that I was prized at,* have the

the same sense, & importance with the like words (before cited) \* unto Samuel, *They have not cast thee off from being King, but mee*. If we compare the 13. verse of the 11. of *Zacharie* with the 12, and consider the alteration of the persons speaking, they will beare this sense or importance; or rather require this construction; „ Be content to „ forgoe thy stipend: for they have not onely undervalued thee and thy ministeriall paines, „ but they have undervalued mee. For as this „ present generation hath done by thee, so and „ much worse will their ungracious posteritie „ deale with me. This is the very brief or abstract of S. Matthew Chap. 27. ver. 9, 10. (*Then was fulfilled that which was spoken by the Prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value: and gave them for the Potters field, as the Lord appointed mee*.) These last words cast a scruple or rather a stumbling block in many Interpreters wayes, how the Prophet *Zachariah* should be appointed of the Lord to buy the Potters field. But this is presently take away, if we consider, that the Evangelist in the 9 and 10. verses doth make a paraphrase or exegetical exposition upon the Prophets words. Now it was ever lawfull, yea the office of the Apostles and Evangelists, not onely to quote the Prophets, but to paraphrase upon or expound aswell the literall as mysticall sense of their words, or portendments of their facts. And if we consult the Prophet himself in the originnall, or in the Translation of the Seaventie; that exposition

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\* Chap. 26  
parag. 4.

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\* Zach. II.

12.

הַכֹּהֵן  
שִׁכְרִי

מִן הַכֹּהֵן

מִן הַכֹּהֵן

faith the

Septuagint

\* אֲדָר

אֲדָר

הַיִּקָּר

אֲשֶׁר

יִקְרָא

מֵעַל יְהוָה

מֵעַל יְהוָה

gloriosum

pretium quo

appretiatum

sum. Zach.

II. 13.

אֲדָר

אֲדָר

אֲדָר

אֲדָר

אֲדָר

אֲדָר

אֲדָר

אֲדָר

sition which we have made as well of his words, as of S. *Matthews* paraphrase, is most naturally emergent out of the Grammaticall signification of the words, and the persons speaking. When the Prophet speaks unto the people in his owne person, hee saith, *If yee think good, give mee my stipend or hire*, \* not my price, as some render the Originall. But when the Lord speaks thus unto him, *Cast it to the Potter*, hee saith not a goodly stipend, that I was rewarded with, *but a goodly price, that I was prized at of them*. And this distinction of the words perswades mee, that the Prophet did really demand, and they did really pay his stipend. And in this their undervaluation of his person, and paines, they did portend their posterities disesteeme of the great Prophet the Lord himself.

2. One scruple yet remaines, which if I did not, every observant Reader of the Prophet would cast in his owne way: and it is this; what the Prophet had to doe with any Potter in the house of the Lord? Some interpreters without any mention of this scruple, give this reason why God commanded the Prophet to throw his stipend to the Potter, because his person or profession was as contemptible, as the stipend was. But if this was the true reason the party to whom hee threw it, was not contemptible onely for the meannesse of his person or profession, but contemptible amongst others of his owne trade. For the word in the Originall hath a note of demonstration prefixt unto it: not a Potter, but the



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See the 7.  
book of  
Commets  
on the  
Creed.

*the Potter.* This scruple (if I mistake not) is already cleared in the former Book. For as *Vatablus* with the consent of some ancient Hebrew Rabbins observe, the ancient reading of the Hebrew was *האוצר* unto the Treasury, or unto the Treasurer. But in succession of time there happened a variation in reading, not by negligence of Transcribers or Translators, but by Gods speciall providence, [ *האוצר* for *היוצר* ]. And this substitution of one letter for another, or alteration of the signification of the words, did most divinely character the devolution of the thirtie pieces of silver, designed by *Iudas* to the Treasury or Corban, unto the buying of the Potters field to bury strangers in it. Both *Iudas*, for casting them downe for the Temples use; and the chief Priests, in otherwise disposing of them, did as the Lord had appointed them. Neither of them did amisse in all this. The height of their sinne was in buying and selling the Lord of life, specially at so low a price. This the Lord did not appoint, or ordaine them to doe: yet did he ordaine their most wicked deeds, and direct their malicious intentions to an happy end: to the redemption of all our soules, and to the fulfilling of this Prophecy. And so hee did ordaine *Iudas* his resolution to make away himself, unto the confirmation of our faith, and to the fulfilling of another Prophecie, not much observed (for ought I read) by most Interpreters. The first and last act that *Iudas* did, after hee had cast downe the thirty pieces of silver in the Temple, is recorded

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by S. Matthew, 27.5. And he cast downe the pieces of silver in the Temple, and departed, and went and hanged himself.

3. This last act was prefigured, (as most have observed) by the fearefull end of *Ahitophel*. But was the maner of his dying, (which was somewhat more fearefull, then *Ahitophels*) any where else foretold? Yes, it was most remarkably fore-prophecied Psalme 109. with its circumstances, or sad consequences. First, that the imprecations throughout that Psalme were literally meant of *Judas*, though his name bee not exprest in it, is cleare from St. Peters speech unto the Assembly of Christs Disciples, for proceeding to the election of another Apostle, in *Judas* his place; And in those dayes Peter stood up in the midst of the Disciples and said, (The number of the names together were about an hundred and twentie) Men, and Brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning *Judas*, which was guide to them that tooke Iesus. For he was numbred with us, and had obtained part of this ministerie. Now this man purchased a field with the reward of iniquity, and falling headlong, hee burst asunder in the midst, and all his bowels gushed out: and it was known unto all the dwellers at Ierusalem, insomuch, as that field in their proper tongue is called *Aeldama*, that is to say, The field of blood. For it is written in the Book of Psalmes, Let his habitation be desolate, and let no man dwell therein. And his Bishoprick let another take, Acts 1.15, 16, 17. Albeit the chief Priest

S. Matthew addes, and saith it was called the field of blood unto this day: which argues that he wrote his Gospel a long time after S. Peter made his Comment upon the Psalmist.

Priest did bargain for the field to bury strangers in, yet in asmuch, as the money wherewith they bought it, was *Iudas* his goods, not theirs; St. *Peter* held it no solecisme to say, that *this man*, (to wit, *Iudas*) did purchase a field with the reward of iniquity. And seeing this field was purchased of a Potter, it is but one and the same maner of speach, which S. *Matthew* useth (by way of paraphrase upon the Prophet *Zachariah*,) that *Iudas* did cast downe the thirty pieces of silver to the Potter in the house of the Lord. S. *Matthew* relates onely *Iudas* his hanging of himself: S. *Peter* addes further, that falling headlong, hee burst asunder in the midst, and all his bowels gushed out. It seemes, or rather it is evident, that either the rope or the gallow tree did break: the later is more probable, if any heed bee to bee given to an old tradition, that he made choise of an Elder tree for the gallows; a very brittle wood, and such as beares no good fruit, unlesse it bee that which is called the Jews-eare. But although we be bound to beleewe, that most of the imprecations in this Psalm were literally, and concludently meant of *Iudas*; yet it may be questioned, whether they were literally meant of him alone, or directly intended against his person by the Prophet *David*. And however it was lawfull for the Prophets to pray directly against particular persons living in their owne time (which for any Christian living to doe is most abominable:) yet for the particular imprecations of this and some other Psalmists, which were not fulfilled till after ages, I cannot



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but highly approve of *Genebrards* resolution upon this Psalme. The extract of his resolution is, that however *David* might have just occasions to supplicat for revenge upon some enemies to him, and to his Government, and to the God of Israel whose Deputy he was : Yet his direfull imprecations throughout this Psalme, aimes at the whole hoast of impiety, or the body of impious men. And seeing *Judas* was the chief or highest member of that huge body with whom hee fought : the curses which he sent forth at randome ( in respect of future ages ) did fall perpendicularly and most punctually, in fullest measure, upon this eminent Traytor to his King and Countrey ; to his Lord God.

4. All the imprecations throughout this Psalme are Prophetically, and have been ( at least respectively ) long agoe fulfilled ; but in which of them, the manner of this Traitors fearefull end was in particular punctually foretold, is not so cleare, as that the ordinary Reader will easily see it. Nor can hee be much holpen by any discoveries of most Interpreters. Many besides *Judas* have hanged themselves : many have been surprized by sudden death, or smitten by Gods revenging arrow, with sore diseases in a moment. Yet have wee read of none, in whose death, self intentions and secret acure diseases did so concur as they did in *Judas*. His owne intention was onely to hang himself, and this he effected. But certainly there was somewhat more in it, then could naturally follow from this attempt ; as that hee

hee should burst asunder in the middle, that all his bowels should gush out, and hasten his death before the ordinary time of expiration by the ordinary course of nature in such, as die that unnaturall and accursed death, which he sought after. But the Psalmist had thus prophesied and prayed against him, *Psalm 109. 17. As he loved cursing, so let it come unto him: as hee delighted not in blessing, so let it be farre from him. As hee clothed himself with cursing, like as with his garment; so let it come into his bowels like water, and like oile into his bones.* Yet do we not reade, nor have we any occasion to suspect, that *Judas* being a Companion of the blessed Apostles till his death, and a continuall follower of Christ the blessed whilst hee lived on earth; was accustomed to sweare, curse, or blaspheme. His demeanor amongst them (doubtlesse) was civill, not prophane. How then were the Psalmists words punctually verified of him; *He loved cursing: he delighted not in blessing?* The meaning is, (as in many other places of the Psalmists) that however hee did not openly sweare, curse, or blaspheme, or bewray his hate to goodnesse: yet in his heart hee did abhorre the wayes, which tend to peace and happinesse, and set himself not immediatly or directly to cursednesse. How then is he said to have loved cursing? Because through avarice, and stiffe adherence to sinister privat ends, which hee had secretly proposed unto himself; hee was diverted from the wayes of peace and happinesse, (which is the end, that all men in the generall

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See Psal.  
55.16.

seek and wish for) unto the crooked paths which *winde* to cursednesse and malediction. As his addiction to these paths was secret and hid, so was the disease whereof he died. It gathered secretly, though suddenly within his body. It soaked like oile into his bones, and into his bowells like water. And as a good Author (whose words, and name I now remember not) hath conjectured, he died of a drop sic more acute and sudden, then that disease naturally is. Yet however it bred within him, by causes naturall or supernaturall, it might be the true and naturall cause of his bursting in the middle, and of the gushing out of his bowels. Of his sudden disease and destruction, other Psalmists had likewise prophesied. Now that these and the like Prophetically imprecations might be exactly and remarkably fulfilled in him; the righteous Lord would not suffer him to die meereley of strangling or suffocation, but smote him with these secret and sudden diseases; of what kind soever they were.



CHAP. XXIX.

*Of the Harmony betwixt the Evangelists narrations or historie [ from the time our Saviour was sentenced to death, untill his expiration upon the Crosse: ] and the Mosaicall prefigurations or Prophecies concerning his death and sufferings.*



I Here is no knowledge comparable to the knowledge of CHRIST, nor is there any other part of this knowledge more usefull then the contemplation of his Crosse. A Theame of which no private Christian can meditate too often, or too much, so he follow the directions of the learned for his practice. Of this argument a great many Interpreters have writ very much, and a good many very well, both for the doctrinall part, and for the usefull, which must bee grounded upon the doctrinall. The expressions of my meditations upon this point, or ( which is all one ) the use or application of this grand Article of belief, ( for whom he died ) or what is to bee done by them, who intend to be true partakers of this common salvation purchased by his Crosse: These and the like I must deferre, untill I have set downe ( as God shall enable me ) the doctrinall points of his humiliation ( whereof the Crosse is the period, ) and his exaltation, which was accomplished by his ascension. That which must confirme and che-

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rish our belief, as well of his crosse, as of his resurrection and ascension; is the cleare harmony betweene the Evangelicall histories themselves, and the predictions or prefigurations of what they jointly or severally relate, recorded in the books of *Moses* and the Prophets, or the historicall volumes of the old Testament.

2. *Hee bearing his Crosse*, (saith *S. Iohn*) went forth unto a place called in the Hebrew *Golgotha*, Chap. 19. 17. When they had mocked him (saith *S. Mark*) they took off the purple from him, and put his owne clothes on him, and led him out to crucifie him; and they compell one *Simon a Cyrenian*, who passed by, comming out of the Countrey, (the father of *Alexander*, and *Rufus*) to beare his Crosse, Chap. 15. 20. Betwixt these two relations of *S. Iohn* and *S. Mark*, there is some variation, no contradiction, no such appearance of contradiction, as might bee pickt betweene *S. Matthew* and the other Evangelists about his riding unto Jerusalem upon the Ass, and the Colt, as *S. Matthew* saith: or (as the others expresse) upon the Colt onely. But that appearance of contradiction (as hath been set downe before) will easily vanish, to him that peruseth the Prophet *Zachariah* & the Evangelists, with an observant and cleare eye. For he might ride part of the way upon the one, and part upon the other. In like manner seeing his progresse from the Common hall unto *Golgotha*, was divisible, as the local distance between them was, our Saviour himself might beare his Crosse some part of the way, or for a while: and *Simon* the

the Cyrenian perhaps a greater part of the way, or for a longer time. Again, seeing the Crosse it selfe was not onely divisible but actually divided, our Saviour might beare one part of it all the way, and *Simon* another for the most part of the way betweene the *Prætorium* and *Golgotha*. Nor is it probable that either of them should for any time, or for any portion of the way beare both the whole Crosse, and the Chapter whereon the title of his accusation was engroft by *Pilat* [*Iesus of Nazareth King of the Iews.*] That our Saviour did beare his Crosse out of the *Prætorium* or place of Judicature, is cleare from the forecited place of *S. Iohn*. And it is more then probable, that he did beare it all along the City, till he came to the publique gate, where the Souldiers meeting with *Simon* comming out of the Countrey, compell him to goe back againe with them, and beare the Crosse to *Golgotha*. And as they came out (saith *S. Matthew*) or rather as they were comming forth (not from the *Prætorium* or Common-hall, but from the gates of the City) they found a man of *Cyrene*, him they compeld to beare his Crosse. It is cleare againe from *S. Luke* 23.26. that *Simon* did beare the Crosse, *JESUS* going before him. Whether our Saviour did faint under it at the gate through feebleness of body, or by long watching, I will not dispute, much lesse determine; though some good Writers give this reason why *Simon* was compeld to beare it, being first laid upon our Saviour. But whether for this reason or some other, they took it from our Saviour



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viours shoulders, and laid it upon *Simons*; there was a mysterie in it, and at least, an Emblematicall expression of what our Saviour before had said, *If any man will bee my Disciple, let him take up his crosse, and follow me.* For this *Simon* questionlesse either had been one of Christs Disciples before, or at this time became one, as his two sons *Alexander* and *Rufus* were, when *S. Mark* did write his Gospel. But it is very probable that they knew him for one of his Disciples, and for this reason compeld him to beare his Crosse, being not willing of himself to doe them any service in such a wicked employment. Now though this man did meet *J E S U S*, when hee was going out of the gate, (as we would say) by meere chance or fortune, that is, without any intention or forecast on his part so to doe; yet even this contingency was determined, and the thing it self intended by Divine providence, that wee might have a visible paterne set by this man, (though against his will) of that duty or service, which the Apostle prescribeth to all that intend to be Christs true Disciples. *Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.* Let us goe forth therefore unto him without the gate, bearing his reproach, *Heb. 13. 12, 13.* Wee must doe that willingly which this man was compelled to doe; that is, renounce our intended wayes, and follow him, as this man did, bearing his Crosse.

3. After he was come to *Golgotha*, but before he was nailed to the Crosse; they gave him wine mingled

*mingled with gall* (as *S. Matthew* saith) or (as *S. Mark*) *with myrrhe*. With what intencion they ministred this bitter cup unto him, hee best knows: Not for his comfort (as I conjecture) but rather to adde gall unto wormewood, or to make the potion more loathsome unto him by these two bitter ingredients. For thus much the Psalmists words, (which were now in part fulfilled of him) imply: *I looked for some to take pity, but there was none, and for comforters but I found none. They gave mee also gall for my meat, and in my thirst they gave mee vineger to drinke, Psalm. 69. 20, 21.* Whether the other two which were crucified with him, had the like cup ministred unto them, is uncertaine: but the Evangelists take no notice of what was done to them. Myrrhe mingled with wine being in some cases a strengthener, might bee offered to them, that they might die more couragiously: and our Saviours mingled with myrrhe and gall, that the Psalmists complaint might bee more remarkably fulfilled in him, *posuerunt fel in escam meam. When hee had tasted of this bitter cup,* (saith *S. Matthew*) *hee would not drink, 27. 34. They gave him to drink* (saith *S. Mark*) *wine mingled with myrrhe, but hee received it not, 15. 23.* To taste of it, and not to drink of it, (as *S. Matthew* saith) was not to receive it, or not to accept of it: so that there is no apparence of contradiction betwixt these two Evangelists; both of them relate the same truth: but neither of them the same truth fully. *S. Mark* omits the mingling of the

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the wine with gall; *S. Matthew* the mingling of it with myrrhe, and his not receiving of it: or rather to taste of it, not to drink of it, was both to receive it, and not to receive it.

4. That the Lord was crucified betwixt two malefactors, all the Evangelists agree without any variation in words; but the circumstance or order of time wherein they were crucified, is not so punctually set downe by any of the Evangelists, as the circumstance or order of place. They were crucified all together, one neare to another; yet one after another in respect of time. *Then were there two thieves crucified with him* (saith *S. Matthew*) *one on the right hand, and another on the left,* 27. 38. This seemes to imply that our Saviour was the first that was crucified. So doth *S. Marks* relation, *Chap. 15. 27. And with him they crucified two thieves, one on the right hand, and another on the left.* Nor doth *S. Luke* any way vary from these two Evangelists, *Luk. 23. 32, 33. And there were also two other malefactors led with him to bee put to death. And when they were come to the place which is called Calvary; there they crucified him, and the malefactors, one on the right hand, and another on the left.* The crucifying of the Sonne of God betweene two notorious malefactors, (as bad, if not worse then *Barabbas* was) upon a crosse, (as is probable) somewhat higher then the other two, was so plainly foretold by the Prophet *Isaiah, Chap. 53.* that his Prophecy needs no other Comment, then that which *S. Mark* hath made upon this circumstance of place, wherein hee was crucified.



cified. *And the Scripture was fulfilled which saith, And he was numbred with the transgressors, or, as the vulgar hath it, Et cum sceleratis reputatus est;* Hee was not onely sentenced to death, but reputed also by the multitude as a notorious Malefactor; and for this reason crucified in the middle, and upon an higher Crosse. For this prerogative, or preeminence of place in capitall punishments, was by the custome of those times, and by other Nations since, allotted to the principall offenders or Ringleaders in mutinies, treasons, or rebellions. Now our Saviour (as the superscription of his Crosse doth witnesse,) was put to death for high treason. *This is Iesus of Nazareth* (or Jesus the Nazaren) *the King of the Jews.* This was the entire title, or full inscription, as the Reader will easily conceive; if he compare the foure Evangelists together, albeit none of them taken alone doth expresse so much.

5. It might more easily bee questioned then resolved (for the Evangelists say nothing expressly one way or other) whether *Pilat* himselfe did write this title, or caused it to be written by some under-Officer of the Court: or whether it were first written in the Court of Justice, or at the place of execution. *Pilat* (saith *S. Iohn*) wrote a title, and put it on the Crosse, and the writing was **JESUS OF NAZARETH King of the Jews.** *Iohn* 19.19. The superscription of his accusation was (saith *S. Mark*) *The King of the Jews,* Chap. 15.26. To mee it seemes probable that this title was written or dictated by *Pilat* in the place of Judica-

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Judicature, because I finde no probable reason to conjecture that *Pilat* should be present in person at the place of execution. It is probable againe from *S. Matthew*, that the table or chapter, wherein this title was written, was not set up till after hee was crucified: *Sitting downe, they watched there, and set over his head his accusation written, This is Iesus the King of the Iews*, *Matt. 27.36,37.* And *S. Iohns* words *Chap.19.20.* to my apprehension doe more then intimate, that few or none besides *Pilat* himself did know of this inscription, before the Crosse was pitched, and our Saviour nailed unto it. *This title (saith hee) then read many of the Iews: for the place where Iesus was crucified, was nigh to the Citie.* To what these last words should referre I cannot conjecture, unlesse it bee to give us notice, that the Jews which read this title might speedily informe the high Priests what *Pilat* had written, and they as speedily intreat *Pilat* (as they boldly did) to correct or amend this superscription: for so it immediatly follows in the Evangelist; *Then said the chief Priests of the Iews to Pilat, Write not, the King of the Iews; but that hee said, I am the King of the Iews. But Pilat answered, What I have written, I have written, verse 23.* The same Lord who had made *Caiaphas* not long before to propheticke, did now guide *Pilats* hands and thoughts (though not to propheticke, yet) to proclaime unto the world in Hebrew, Greek, and Latin, that this harmelesse man whom they had first condemned in their owne Consistory for blasphemy against

against God; and afterwards indicted of high treason against *Caesar*; was indeed their true and lawfull King: a greater and more just King then *Caesar* himself was; and (as the Centurion afterwards confessed) *the very Sonne of God*. Whether the title and inscription of the crimes, and names of the parties crucified were usuall amongst the Romans, or used at this time onely, and that over our Saviours head alone, I leave unto the Readers search, or to such as have leisure to study Roman rites or Antiquities.

6. *Pilat* in all probability did write, or cause to bee written this superscription, to avoid the calumniation of the Jews before the Roman *Caesar*, unto whose accusations hee had beene the more liable, if he had suffered the crime pretended by them to have slept, or buried in silence without any publique Record, that hee had punished *JESUS OF NAZARETH*, as a traitor to the Roman Emperour. After this inscription of his accusation was set up over his head, they that passed by reviled him, magging their heads, saying, *Thou that destroyest the Temple, and buildest it in three dayes, save thy self. If thou be the Sonne of God come downe from the Crosse. Likewise also the chief Priests mocking him, with the Scribes and Elders said: Hee saved others, himself hee cannot save. If hee be the King of Israel, let him now come downe from the Crosse, and we will believe him: hee trusted in God, let him deliver him now, if hee will have him; for he said, I am the Sonne of God. Mat. 27. 39, 40, &c.* All these, and the like indignities



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ties done unto him betwixt the time of the inscription over his Crosse untill the sixth houre, are so clearely and punctually foretold by the Author of the 22. Psalme; that it might well be questioned, whether the Psalmist did speake all this in the person of Christ alone, or respectively of himself: that is in other termes, whether this Psalme was meerely propheticall as that 53. Chap. of *Isaiah* (for ought I conceive) is: or typically propheticall. I rather assent unto their opinion, who grant this Psalme to be meant (for the most part at least) of *David* himself; or of the Author of it, whosoever hee was, according to the literall or historicall sense, though more exactly by much to be fulfilled according both to the my-  
 sticall and exquisite literall sense in that Sonne of *David*, of whom *David* himselfe and most of the Prophets in their extreamest sufferings were but types or shadows. Unto whose Poeticall or hyperbolicall expressions of their personall grievances in their severall generations, the personall sufferings of the Sonne of God were in succession of time to be commensurably fitted, after such a manner, as a body in his groweth is to the garment which in its infancy was farre too wide for it. Some passages in this Psalme there are, which cannot in any sense besit our Saviour, but the Psalmist alone; some againe which fit our Saviour much better then they did this Psalmist or any other propheticall type or shadow of him. Such are the casting of lots upon his vesture; the piercing of his hands and feet. But what occasi-

ons soever this Psalmist had to utter the like complaints, there is no character either of desperation or murmuring against his God in these his afflictions throughout this whole Psalme: Much lesse was there any inclination either to despaire or impatience, in the Sonne of God in whom alone this Psalme was exactly fulfilled. Neither was this Psalme, or any other to bee fulfilled in him, or by him according to the characters of impatience or least intimation of doubt or despaire in this Psalmist; but according to their cheerefull embracements of their present afflictions and crosses, according to their confidence and hope of deliverance from them, and exaltation or restoration into Gods most speciall favour after them. All the delineations or characters of heroical qualities in the Psalmists, were to be substantially and exactly fulfilled in the Sonne of God. The conclusion of the latter part of this Psalme from the 21. *verse* to the end is full of hope and comfort on the Psalmists owne part; and a divine Prophecie of the victory, which the Sonne of God, of whom he was the type or shadow, should obtaine over death, paines, and sorrows more grievous then hee himself did suffer. In this vision of the Sonne of Gods victory over all these, *David* did foresee and rejoyced to foresee his owne redemption from the present griefs and sorrows of heart, with which hee was compassed. Briefly, this 22. Psalme from the beginning to the end lies under the self same observation with the \* sixteenth Psalme, which with-

\*See the 7.  
book of  
these Com-  
mentaries.  
sect. 3. cap.  
28. §. 5.

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out all question was penned by *David* himselfe.

7. But seeing it is to be confessed by all, that the most part of our Saviours sufferings upon the Crosse, whether inwardly in body, or in cursed speeches, revilings, and taunts; are most clearly foretold in that 22. Psalm: This ministred to me an occasion of a new *quære*, why our Saviour (during all the time of his lingring paines upon the Crosse) should rehearse onely the first words of this Psalm: and why them onely, after all the rest, which did literally and exactly concerne him, had been visibly and audibly fulfilled in his bodily sufferances, grievous paines, and other indignities done unto him. Why did hee not repeat that part of this Psalm, [*They pierced my hands and my feet,*] when they first nailed him unto the Crosse? or why not the 18. verse, *They parted my garments, &c.* at that instant, wherein the Souldiers cast lots, whose his vesture should bee? or why not the 7. and the 8. verses of the same Psalm, *All they that see me, laugh mee to scorne: they shoot out their lips: they shake their heads, saying, [He trusted in the Lord;]* at that very time, when they that passed by, and the Priests and Elders that stood by the Crosse, reviled him, wagging their heads? All these indignities were done unto him before the sixth houre, and in the open Sunne: whereas he did not utter the words of complaint, wherewith the Psalmist beginneth his Psalm, untill the ninth houre. *When the sixth houre was come, (saith S. Mark) there was darkness over*



over the whole land untill the ninth houre. And at the ninth houre Iesus cried with a loud voice, saying, *Eloi, Eloi lamaſabaſhani*, which is being interpreted, *My God, my God why haſt thou forſaken mee*? Mark. 15. 33, 34. S. Matthew relateth the ſame ſtory, in the ſame order, and circumſtance of time, onely with this variation in words, *Eli, Eli lamaſabaſhani*? Matt. 27. 46. S. Mark it ſeemes, relateth the words in the Syriack or Chaldee then uſuall: S. Matthew in the ſame ſyllables our Saviour ſpoke them, and as they are in the Psalmiſt; for *Eli* comes neerer to the name of *Elias* then *Eloi*: and might more eaſily occaſion that miſtake in the multitude, which both the Evangelists relate; then if hee had cried *Eloi*: for that was the uſuall appellation of God in thoſe times. Some of them that ſtood by (ſaith S. Mark) when they heard it, ſaid, Behold he calleth *Elias*, Mark 15. 35. Some of them (ſaith S. Matthew) that ſtood there, when they heard that, ſaid, This man calleth for *Elias*. And ſtraightway, one of them ranne and took a ſponge, and filled it with vinegar, and put it on a reed, and gave it him to drink: the reſt ſaid, Let bee; let us ſee, whether *Elias* will come to ſave him, Matth. 27. 47, &c. Betweene S. Matthew, and S. Mark in this laſt claſe, concerning vinegar which was given unto him; there is ſome variation in words. And one ranne (ſaith S. Mark) and filled a ſponge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether *Elias* will come to take him downe, Mark 15. 36. S. Mark appropriateth that ſpeech unto the

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party, which ranne to give him vinegar, which S. *Matthew* ascribeth to the rest of the multitude seeking (as his words seeme to import) to inhibite him from doing that which he did. This variation in words betwixt these two Evangelists, hath occasioned a question more proper to the Schooles of Physick then of Divinity, as *Whether the drinking of vinegar be more effectuall to prolong life, or hasten death in bodies fainting, specially for want of blood.* S. *Marks* relation seemeth to imply that the intention of the party, which rann to give him vinegar, was to prolong his life for a while, to trie whether *Elias* would come, and take him downe from the Crosse. But from S. *Matthews* relation of the same story, it is probable that the multitude which heard him utter these words, *My God, my God why hast thou forsaken mee?* did presume that vinegar would shorten his life; and for this reason, as much as in them lay, did inhibite the other to give him vinegar, lest it might have been replied, that *Elias* would have come to releve him, if he had not hastned his death. But vinegar as it is thought by *Galen* himself, (if some good Commentators doe not misquote him) mingled with hyssop, is a strengthener; and that the vessell of vinegar which S. *Iohn* saith stood by the Crosse, was set there on purpose to keepe such as were crucified from fainting. However, there is no contradiction betweene the Evangelists. For the multitude did therefore inhibite him, that ranne for vinegar, lest by thus doing, hee should prolong his life;

as if they had said, Seeing he calls for *Elias*, stay thine hand, and see whether *Elias* will come to recover him in his fainting. And he which gave him vinegar, after he had given it him, did conforme himself unto the rest, as if hee had said; I have done this kindnesse for him to prolong his life a while, let us see whether *Elias* will come and take him downe, and free him from the Crosse. The truth is, that albeit he which made such hast to minister vinegar unto him, did doe this feat at the same time, or about that instant wherein our Saviour cried out, *Eli, Eli lama-sabaElhani*; yet this exclamation did no way cause him to make such speed, but rather moved the rest which heard these words (perhaps better then hee did,) to dissuade him from doing that which he intended upon another occasion. That which moved him to doe, as he did, was another speech of our Saviours uttered by him, when he was on the Crosse; either immediatly before, or immediatly after hee cried out, *Eli, Eli, &c.* though not with such a loud voice, as hee uttered that. And this speech is mentioned onely by *S. Iohn 19. 28, 29.* *Iesus knowing that all things were now accomplished, that the Scripture might bee fulfilled said, I thirst. Now there was a vessell full of vinegar, and they filled a sponge full of vinegar, and put it upon hyssope, and put it to his mouth. When Iesus therefore had received the vinegar, he said, It is finished.* So that the intention of him that filled the sponge with vinegar, and put it upon hyssop, and put it to his mouth, was to quench his thirst



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whereof hee complained. But whether St. *Iohn* meaneth the same thing by hyssop, which the other two Evangelists mean by the reed: or whether *ῥοσῖνος* in the Ecclesiasticall Greek, bee the same with that which wee call hyssop, or rather rosemarie, which is rather a *frutex*, then an hearb, and better resembleth a reed then hyssop; let professed Criticks, or such as have leasure to peruse Herbalists, or such as write of plants, determine. Many probabilities there are, and to my remembrance alledged by *Gerard* (not the famous Herbalist) but that learned Divine yet living, which half perswades me that the Hebrew *רוֹסְמָרִים* whence *ῥοσῖνος* in Ecclesiasticall Greek seems to be derived, was the branches or stalks of Rosemary. But these are points, wherein a man may bee altogether ignorant without any detriment; or very skilfull without any great advantage to the knowledge of J E S U S C H R I S T, and of him crucified. But unto this Ocean of celestiall knowledge, the fulfilling of every prophetic, of every legall ceremonie, of every historicall type or shadow, maketh some addition.

8. Amongst other prophecies or testimonies typically propheticall, which remained to be fulfilled after our Saviour cried out with a loud voice, *Eli, Eli lama sabaothani*; that complaint of the Psalmist, 69. 22. was one; *They gave mee also gall for to eate, and in my thirst they gave me vinegar to drink*. Hee saith not, They gave him gall to eate in his hunger: and for this reason haply hee would not receive the wine which was mingled

mingled with gall by way of scorne or mocking (at S. *Luke* instructs us, 23.36.) as being then neither hungry nor thirstie. But S. *John* informeth us, hee received the vinegar offered unto him at the ninth houre, because he was in extremity of thirst. At this houre and not before, that of the Psalmist 22. was remarkably fulfilled in him; *My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: Thou hast brought me to the dust of death,* verse 15. As after his fasting forty dayes in the wilderness, hee was tempted with hunger: so after his lingring paines upon the Crosse, hee was truely thirsty: and upon this sensible experience of the greatest bodily grievance that can befall a man, hee said, I am athirst, but not with a loud voice or exclamation. Whether he first said, I am a thirst, and then cried out with a loud voice, *My God, My God why hast thou forsaken mee?* Or first cried out, *My God, my God why hast thou forsaken mee?* and then said, *I am athirst,* I will not dispute, because I cannot determine. The later of the two seemeth to mee more probable. However, neither his speech nor exclamation intimate any touch of impatience, much lesse of despaire; but onely a desire to give the world notice that this 22. Psalm was specially meant of him; and that all which was meant of him concerning his humiliation or indignities done unto him upon the Crosse, were now fulfilled; and that there remained one or two sayings of the same or some other Psalmist to bee fulfilled before his death, especially by re-

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Mat. 27. 50  
Mar. 15. 37

ceiving the vinegar. For when hee had received it, (saith S. Iohn) he said, Consummatum est, *It is finished*; as if he had said, Now my sufferings and indignities are at an end. Yet besides the bodily thirst, wherewith hee was at the ninth houre more deeply touched, then with hunger in the wilderness, there was a thirsty desire of his soule to be dissolved from the body, and to be with his Father. And in this his last extremity, that other complaint of David was most exactly fulfilled, *I stretch forth my hands unto thee: my soule thirsteth after thee, as a thirsty land. Heare mee speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that goe downe into the pit. I remember the dayes of old, I meditate on all thy works; I muse on all the works of thy hands*, Psalm. 143. 6, 7. David was delivered from the pit which he feared, but our Saviour was speedily heard for that he prayed; which was, that his body might goe unto the grave, and his soule and spirit unto his Father. And albeit S. Iohn instructeth us, that after he had received the vinegar, and said, *It is finished*; he gave up the Ghost: Yet S. Matthew, and S. Mark tell us, that hee cried againe with a loud voice, and so gave up the Ghost. The articulation of this loud voice or cry, is registred onely by S. Luke 23. 46. *And when Iesus had cried with a loud voice, hee said, Father, into thine hands I commend my spirit. And having said thus, hee gave up the Ghost.* And in this cry or speech, another Scripture or prayer of David was exactly fulfilled, *Pull mee out of the net that they have laid privily*



*privily for mee : for thou art my strength. Into thine hands I commend my Spirit,* Psalm. 31. 4, 5. But how was this fulfilled in him? Surely as the Prophet, or the Holy Ghost by whom hee spake, did meane it. How then was it meant of him? Not meere Prophetically, but typically of the Psalmist, and more really and punctually of *him*. The Psalmist in his owne person, or as acting his owne part, did commend his Spirit to God his Redeemer, in hope to be redeemed from death, or danger of body intended against him. The Redeemer of Mankind using the same words desired bodily death, or dissolution of body and soule, commending his soule or spirit by a dying wish into his Fathers hands.

9. The 143. Psalme (as the inscription of the Septuagint informeth us) was composed by *David*, when his Sonne *Absalom* with his complices did pursue him : and the sixth verse, *I stretch out my hands, &c.* is signed with a *Selah*, a note, or character as I take it, (not of musick onely) but of some greater mystery to be fulfilled. The mystery in this particular was this, that as *David* after hee had in his owne person prayed for deliverance, and was heard; so was the Sonne of *David* instantly after hee had received the vinegar, delivered from the torments of death or bodily paines. When *Iesus* therefore had received the vinegar (saith *S. Iohn*) hee said, *It is finished* : and hee bowed his head, and gave up the Ghost, 19. 30. If we consider either the 143. Psalme, or the 31. as literally meant of *David* : there is no intima-  
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tion of any distraction of mind in him; much lesse was there any inclination to any distraction, discontent or distrust, in **J E S U S** the Sonne of **G O D**, in whom whatsoever was commendably acted by *David* in his distresse, was most punctually and exquisitely fulfilled of this our blessed Saviour in all his sufferings. His memory was most fresh, and his patience most remarkable, when his mortall spirits were expiring.

10. That ejaculation, *Psalm. 31. 6. Into thy hands I commend my spirit*; was (saith *Maldonat*) meant of Christ in another sense, then it was of *David*: rather fulfilled of Christ in a more exquisite sense, then it had been verified of *David*. *David* according to the literall and historicall sense being in distresse, commends the tuition or safety of his soule unto God, directing his prayer for speedy deliverance from that bodily danger, wherewith hee was beset, unto *Adonai Iehova* unto the Lord of truth, or the Lord God his Redeemer. *Pull mee out of the net, that they have laid privily for mee: for thou art my strength, &c. Thou hast redeemed me, O Lord of truth, Psalm. 31. 4, 5.* The Lord God Redeemer of mankind directs his prayer unto his Father, *Father into thy hands I commend my spirit*, after hee had suffered all the disgraces, paines, and tortures, whereof any mortall body was ever capable. This delivery, or surrender of his life, and soule *vivâ voce*, at the very moment or point of death, into his Fathers hands, did move the heathen Centurion to say, *Of a truth, this man was the Son of God, Mar. 15. 39.*  
When

When the Centurion (saith S. Luke) saw what was done, he glorified God, saying, Certainly this was a righteous man, Luk. 23. 47. This is in effect the very same which S. Mark saith. For, in that the Centurion did acknowledge him for a righteous man; he did necessarily in his heart acknowledge him to bee the Sonne of God, because hee had so profest of himself. That righteousness, which the Centurion ascribeth unto him, was the truth of his confession before Pilat, when hee was examined upon this interrogatory, [ *Art thou then the Sonne of God?* ] now more fully proved and declared unto the world by the strange maner of his death.

II. The confession of this heathen man, was more Christian, then the questions, which some Schoolemen have moved upon the delivery of his soule *viva voce* into his Fathers hands. For so, some have questioned, whether he were *homicida sui*, or made away himself by actuall dissolution of his soule from his body, before the violence and cruelty of the tortures whereto his Enemies put him, could by course of nature work this divorce. Surely, if hee did any way prevent the death intended against him by the Jews, or shortened his owne naturall life, though but for a moment; they had not been so true, and proper murderers of him, as the Apostle intimareth, and we Christians beleeve they were. For albeit *Abimelech* had received a deadly incurable wound by the hands of a woman; yet hee died by the hands of his Page or Armour-bearer: *And a certaine*



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certaine woman cast a piece of a milstone upon Abimelechs head, and all to brake his scull. Then hee called hastily unto the young man his Armour-bearer, and said unto him, Draw out thy sword and slay mee; that men say not of me, A woman slew him. And his young man thrust him through, and hee died, Judg. 9. 53, 54. But as some Schoolemen have in the disquisition of this point gone too farre: so others have acutely resolved the difficulty, and elegantly reconciled the difference in opinions. *Mors Christi non fuit verè miraculosa, erat tamen miraculum in morte Christi.* Christ did no way make away himself, or die by miracle, but by course of nature; Yet was it a true miracle, that his life and spirits being so farre spent, he should have speech and memory so perfect, as to make delivery of his soule into his Fathers hands *viva voce*, at the very moment of his expiration. The Jews, and Romans did truely, and properly take away his life; and yet hee did as truely and properly *animam ponere*, lay downe his life for his sheepe, in that hee patiently submitted himself to their tyrannicall cruelty: and more sweetly and placidly resigned up his soule into his Fathers hands at the instant of death by course of nature, or perhaps a little after it, than a sheepe doth his fleece unto the shearer or his owner. In this resignation or bequeathing of his soule thus placidly into his Fathers hands; in his inimitable patience in all his sufferings, whether of torture or indignities, there was a most exact concurrence, (or coincidence rather) of all former

mer sacrifices and obedience; more then the quintessence of those sacrifices, wherewith God was alwayes best pleased, that is, the sacrifice of a contrite spirit, and broken heart not humbled, but humbling it self unto death. The most full and proper satisfactory sacrifice, that could be required by God or desired by man: a sacrifice so complete, as no wisdom besides wisdom truly infinite, could have conceived: no person besides the person of him that was truly God, could have offered or performed.

CHAP. XXX.

*That the Sonne of God should be offered up in bloody sacrifice, was concludently prefigured by the intended death of Isaac.*

I



That the Sonne of God should be thus offered as a true and proper bloody sacrifice, was concludently prefigured by the sacrifice of *Isaac* intended by his father *Abraham*: That the Crosse whereon he offered himself, should be the very Altar of Altars, the body which the legal Altars did foreshadow; and that this Crosse should be erected without the gate of Jerusalem, was foreshadowed by other matters of fact recorded by *Moses*. To begin with the first type, to wit, *Isaac*. The place appointed by God himself for the sacrifice of *Isaac*, was either the Mount, whereon

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Gen. 22.

whereon the Temple stood, or some Mount neer unto it, if not Calvary it self. *And when Abraham came neere to the foot of the Mount* (which of the Mountains of Moriah soever it were) *he laid the wood for the burnt offering on Isaac his sonne* \*. Isaac then bare his crosse unwittingly, and was afterwards willing by gentle perswasions to die upon the wood, which he bare. For if he had detested or abhorred the fact intended upon him, hee was of years and strength sufficient to have resisted his father, he being at least twenty five years of age, and *Abraham* one hundred twenty five. Now our Saviour (as the Evangelists record) *went forth bearing his crosse unto a place called in Hebrew Golgotha*, either a place where the sculls of dead men were laid, or rather for the forme or fashion of it like a scull: But here some curious Inquisitor, or one disposed to examine or scann the relations of the Evangelists, as Lawyers doe later evidences by more ancient deeds; would interpose this, or the like exception, [*Non concordat cum originali.*] For our Saviour CHRIST (as the Evangelists record) was really sacrificed, actually crucified, and put to death, but so was not Isaac as *Moses* tels us. But all this will inerr no more, then all good Christians must of necessity grant, to wit, that the Evangelicall records are more than meer exemplifications of *Moses*. For that which was verified or truly foreshadowed in *Abrahams* readinesse to sacrifice his onely sonne; and in his sons willingnesse to be sacrificed by him: was to be really, and exactly fulfilled of God the Father, who had



had bound himself by promise to give his onely sonne unto Mankinde, and in the willingnesse of this his onely sonne JESUS CHRIST, to be offered up in sacrifice for the sinnes of the world. Our Apostle is not afraid to say, that *Abraham by faith offered up his onely sonne* (that very man upon whose life or death, the fulfilling of the promises made to *Abraham* and his seed, did depend;) *accounting or being resolved, that God was able to raise him up even from the dead, from whence also he received him in a figure. Heb. 11. 17, 18.* Isaac then was a true figure both of Christs death and resurrection. And *Abraham* first in stretching forth his hands to slay his onely sonne; and secondly in being prohibited by God from accomplishing his resolution: did accurately foreshadow those fundamentall truths, which wee Christians beleve concerning the true and bodily death, and resurrection of our Lord and Saviour. *Abraham* (by benigne Interpretation of the minde or resolution for the very fact or deed) did both sacrifice his onely son, and receive him from the dead.

2. But was there no more then a tentation or tryall of *Abrahams* faith in that story of *Moses*, Gen. 22? If no more then so, the tempting or tryall it self might seem superfluous. For God who knoweth all things, as well possible as determinate or future, did most infallibly know what *Abraham* would do upon his command, what hee would leave undone upon expresse prohibition. This onely concludeth that the omnipotent and all-seeing Father of power did not stand in need of the

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the determination of *Abrahams* will, either to foresee or determine that which upon this actual obedience of *Abraham*, he did first binde himself by oath to performe: That which long before he had decreed *ad extra*, and in his generall expreffion of his mercy and loving kindnesse, he had promised to doe. We had his promise before Mankind was actually propagated or multiplyed upon the earth, *that the womans seed should bruise the old Serpents head*, which had seduced her. The like comfortable words were at sundry times interposed by God himself to *Noah* and *Abraham*.

3. But upon this present fact of *Abraham*, the same Lord interposeth his oath, (and it was the first oath which we reade, that God did make) for the fulfilling of the generall promise in one of *Abrahams* seed, *Because thou hast done this thing, and hast not spared thine onely sonne; by myself have I sworne, — that in thy seed all the Nations of the Earth shall be blessed.* But did not this God of mercy and consolation infallibly know that *Abraham* would be ready to doe all that hee commanded him to doe? Yes certainly and more then so, that *Abraham* should not doe all which he first commanded him to doe. Why then did he command him to sacrifice his only son *Isaac*? To this end that he might have *Abrahams* full consent to offer up one of his seed, but not *Isaac*; for the accomplishing of the blessing promised to mankind from the date of the curse pronounced against the first woman. Inasmuch as *Abraham* was willing to sacrifice his onely sonne, the son of his old age, whom he

he loved more dearly, then he could have done any one or more sonnes, or then he could have loved him if he had been the sonne of his middle age: his consent for the sacrificing of any other either of his or *Isaacs* posterity, whosoever hee were, was evidently included in this his extraordinary obedience. And yet so graciously and lovingly did God deale with *Abraham*, that albeit he was the Lord of all, and *Abrahams* most gracious Lord in particular; that he would not seize upon any of *Abrahams* seed for a sacrifice of atonement betwixt himself and the whole world, without *Abrahams* consent. This gracious Lord then by interposing the forementioned oath, [*that in Abrahams seed all the Nations of the Earth should be blessed*] was abundantly mercifull not to *Abraham* onely, but unto all mankind by him. And yet as *Rupertus* (out of *S. Chrysostom* if my memory failes me not) observeth, this abundant mercy was not *dilata misericordia*, that is, this mercy though incomparable, was well placed, and the accomplishment of it assured upon most just and equitable, though not upon any valuable considerations. *Quæsitum in Abrahamo*, saith this Author, &c. God from the first promise made to mankind did expect a fit occasion to confirme it by solemn oath, and found out *Abraham* a man (*quoad hæc*) according to his owne heart for accepting this league or covenant betwixt him and man upon earnest given or resolved to be given by *Abraham*. For God had before determined to give his Sonne for the redemption of men, and now finding



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*Abraham* most willing and ready to give him his onely Son, and finding also *Abraham*s onely son obedient unto death: he binds himself by solemn oath, that he would give his onely Son; & that his onely Sonne being made the seed of *Abraham*, should be more willing then *Isaac* was to be offered up in bloody sacrifice for the redemption of Mankind. But the contents or importances of Gods covenant made by oath unto *Abraham*, were they to be handled alone, would require a larger volume and longer disquisition, then I dare in these yeares and in this weaknesse project. So much of them as I conceive to be pertinent unto these Commentaries upon the Apostles Creed, shall be intermingled (by Gods assistance) in the explication of the articles following.

4. But taking all that hath beene said for granted, to wit, that God by demanding *Isaac* in sacrifice, or by pressing *Abraham* to be the Sacrificer, did binde himself by oath to offer up his onely sonne in such a bloody sacrifice, as *Abraham* had destinated *Isaac* unto: Yet the captious Jews, or other Infidels would thus except, that *Abraham* never intended, nor was he by God commanded to offer up his onely sonne *Isaac* upon the crosse: for that did not onely imply a bloody, but an accursed kinde of death. This indeed is the maine stumbling block to the Jew, who perhaps would not so much as have *scunnered* at the Altar, if our Saviour had beene offered upon it, specially in the Temple, or in the Courts adjoyning. The next *quarries* then, for satisfaction of the Jews or other Infidels

Infidels (if God at any time shall vouchsafe them eyes to see, or eares to heare) are, in what sacred writings acknowledged by them, the bloody sacrifice of *Abrahams* seed, or his sufferings upon a tree or crosse without the City of Jerusalem, not in the courts or precincts of the Lords house, were either foretold or foreshadowed.

CHAP. XXXI.

*That the Sonne of God should be offered upon a tree or crosse, was prefigured by Moses his erection of the brazen Serpent in the wilderness.*



1 **T**hat the death of the Messias or Sonne of God upon the Crosse, was prefigured by *Moses* his lifting up of the brazen Serpent upon a pole, (perhaps a crosse) in the wilderness: this Sonne of God did instruct his timorous Disciple *Nicodemus*, who came to him by night, more fully, then he did such as were his daily followers, untill the time approached wherein he was to suffer this ignominious death. His sacred Catechisme to this Disciple, is exactly registred by *S. Iohn*, and uttered by him some yeares before that last feast of Tabernacles whereat *Nicodemus* was present. *Ioh. 7. No man* (saith our Saviour unto him) *hath ascended up to heaven, but he that came downe from heaven, even the Sonne of man which is in heaven: and as Moses*

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*lifted up the Serpent in the wilderness, even so must the Sonne of man be lifted up. While the Sonne of man was lifted up, the Sonne of God was likewise lifted up, that is, by way of sacrifice, or atonement. That the efficacy of this atonement should proceed from vertue or power of himself as he was the Sonne of God, he himself instructeth us, ver. 16. For God so loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life: for God sent not his Sonne into the world to condemne it, but that the world through him might be saved. The end then of his comming into the world was to save it, and the end of his lifting up upon the crosse was to draw all men to look upon him, as the Israelites, who were stung with fiery serpents, did upon the brazen Serpent, which Moses erected in the wilderness. To this purpose he afterwards expounds himself, when he repeareth his Catechisme made to Nicodemus, unto the people, Joh. 12. And I, if I be lift up from the earth, will draw all men unto me. He did and doth draw all men unto him, not drag any after him. Such as will not be gently drawn by him, their perdition is from themselves: and however all shall not in the issue be saved by him, yet he is the Saviour of all, though especially of such as beleve, that is, of such as out of the sense and feeling of their sinnes, (which are the stings of death,) seeke that remedy for their souls from meditations upon the crosse or upon him crucified, which Gods people in the wilderness did for their bodies by looking upon the brazen*



brazen Serpent erected by *Moses*.

2. That bodily salvation which they enjoyed by observing of this divine prescript, was not procured by the materiall Serpent on which they looked, but by the vertue of that invisible power whose spirituall efficacie was in times following to bee more visibly manifested in the accomplishment of that grand mystery, which this strange temporall healing did prefigure: and that was the future cure of our Soules; our deliverance from the tyranny of the old Serpent by the Sonne of God becomming the Sonne of man, and vouchsafing to bee lift up from the earth upon the Crosse. For it was requisit that upon them exercising tyranny, should come penury, which they could not avoid; but to these it should onely be shewed how their Enemies were tormented. For when the horrible fiercenesse of beasts came upon these, and they perished with the stings of crooked Serpents, thy wrath endured not for ever. But they were troubled for a small season, that they might bee admonished, having a signe of salvation to put them in remembrance of the commandment of thy Law. For hee that turned himself toward it, was not healed by the thing which hee saw, but by thee which art the Saviour of all, *Wisd. 16. 4, 5, 6, 7.*

3. Shall wee say then that the brazen Serpent was a true picture or type of Christ? So, many have from the forecited place of *S. Iohn* concluded; and of these many, not a few have sought out divers properties of brasse, and of Serpents, more then accurate naturalists before had

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knowne, to salve up the apparant incongruity betwixt the picture and the body, which they would have it to represent. But when they have said all they can, or others more then they could for them, the congruity will bee no better then *si gryphes jungantur equis*. For what correspondencie or conveniency can there bee betweene the Serpent, and the womans seed? Shall we attempt to foreshadow light by darknesse? or make a league betwixt Christ, and Beliall? All that which our Saviours exposition upon *Moses* his fact will concludently inferre, is briefly this, that the mystery of his suffering upon the Crosse was prefigured by the erection of the brazen Serpent: and by the comfort which the wounded Israelites found by looking upon it.

4. *Ahitophels* treachery against his Master *David* did truely foreshadow the betraying of *David*s Lord by *Judas*; yet no man will hence conclude, that *Ahitophel* was a type of Christ or of his death, but rather of *Judas* and his fearefull end. Nor was the brazen Serpent any other wayes a type of Christs person, then *Ahitophel* was, that is no type at all: yet a more excellent type of that old Serpent whom the womans seed was to vanquish, then *Ahitophel* was of *Judas*. And the erection of this Serpent upon a pole or tree, was a prophecie or speaking picture that the victory of the womans seed or Sonne of God over Satan, should be accomplisht upon the Crosse. This Interpretation I learne from our Saviour himself, *Iohn* 12.31. *Now is the judgement of this world*

world, now shall the prince of this world bee cast out. Now, that is, when the Sonne of man shall bee lift up. The Crosse then was the scene or stage, wherein the long duell was to bee determined; and the destruction of the old fiery Serpent upon the stage was excellently foreshadowed by the lifting up of the brazen Serpent in the wilderness, which questionlesse did better represent a dead, wounded, or bruised Serpent, then a live or active one. This interpretation or display of that sacred Embleme, is most consonant to the historicall circumstances and occasions, which *Moses* had to make, and set up the brazen Serpent upon a pole to the view of all the people. God from the fall of our first Parents did by way of punishment, as well upon the woman and her seed, as upon the Serpent and his seed, which had seduced her, denounce a perpetuall enmity betweene them. Now albeit this enmity did principally consist between the womans seed *car' & sem'.* that is our Saviour, and the old Serpent, that is the Devill and their followers: Yet this spirituall enmity was visibly represented to the world by that antipathy which in course of nature is usually experienced betweene men and bodily Serpents. And this enmity (specially on the Serpents part) was never more remarkable then in the wilderness when the murmuring Israelites did tempt the Lord their God after the same manner, as the first woman had done, that is by lusting after meats for that time and place forbidden; by loathing Manna and heavenly food which God had



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plentifully provided for them. And they departed from the mount Hor by the way of the red Sea, to compass the land of Edom: and the people were sore grieved, because of the way. And the people spake against God, and against Moses, saying, Wherefore have yee brought us out of Egypt to die in the wilderness? for here is neither bread nor water, and our soule loatheth this light bread. Wherefore the Lord sent fiery Serpents among the people which stung the people, so that many of the children of Israel died. Therefore the people came to Moses and said, Wee have sinned for wee have spoken against the Lord, and against thee: pray unto the Lord, that hee take away the Serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a pole: and it shall come to passe, that every one that is bitten when hee looketh upon it, shall live. And Moses made a Serpent of brasse and put it upon a pole, and it came to passe, if a Serpent had bitten any man, when hee beheld the Serpent of brasse, hee lived, Num. 21. 4, 5, 6, 7, 8, &c.

5. The importance or implication of the historie, is, that as God had now brought that curse upon them, which had been denounced against the womans seed from her first sinne: so in case they would not tempt the Lord their God by renewing their first Parents sinne, they should in good time see the curse denounced against the old Serpent, that is the crushing of his head, as exactly fulfilled as the punishment upon the womans seed had been by the fiery Serpents in biting

ting their heeles: That the same Lord who had now saved them from the poison of these lesſer bodily Serpents, would in his good time deprive the old Serpent of his deadly ſting, and deſtroy death it ſelf by dying upon the Croſſe. The experience of woes or calamities threatned againſt diſobedience, is uſually given by Gods \*Prophets as a pledge or earneſt for the accompliſhment of the good things, which he hath promiſed to the penitent.

\*Jer. 32. 42.

6. That which ſpecially did firſt perſwade me thus to diſplay the Embleme of the brazen Serpent, was the demolition of it by good *Hezekiah*, who queſtionleſſe would never have done to it as he did, had hee known or taken it to have been the type or figure of his expected Redeemer, rather then of his Enemy. The good King by this zealous fact did foreſhadow the future accompliſhment of that grand myſtery, which the erection of the brazen Serpent was appointed to reſent, to wit, the diſſolution of the old Serpents Kingdome over this world. The adoration of this Serpent, whiſt it ſtood uncruſht, was not onely an abuſe of things indifferent, but the moſt prepoſterous idolatry which this rebellious ſtiffenecked people did at any time practice. For in worſhipping it, they did worſhip him, whoſe quality and perſon it did reſent. And for this reaſon *Hezekiah* was moved with greater indignation againſt it, then againſt any other idoll, ſtatue, or reliques of idolatry which came in his way. *Hee took away the high places, and brake the images,*

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images, and cut downe the groves, and brake in pieces the brazen Serpent, that Moses had made: for unto those dayes the children of Israel did burne incense unto it, and he called it *Nebushtan*, 2. Kings 18.4,5. A name questionlesse implying much more, then the meere grammaticall expression ( which most Interpreters use ) imports. Nor had this good Kings words or fact beene worth the registering, if hee had onely called a brazen Serpent broken to pieces a piece of brasse. But the full importance of this word, as of many others in the originall, whether in the Greek or Hebrew, will not be easily found in ordinary Lexicons or Nomenclators. Every good Interpreter should have a Lexicon either of his owne, or others gathering peculiar unto Divinity, specially for words used in a technicall, Emblematicall, or proverbiall sense. However *Neckosbeth* signifies no more ordinarily then brasse: Yet *Nebushtan* in this Emblematicall speech, or fact of *Hezekiah* ( as I should ghesse ) imports no lesse, then our English *foule fecnd*, the old Dragon or *Satanas*. As these Idolaters in *Hezekiahs* time did adore the picture or type of the old Serpent: so this last generation having forsaken the God of their Fathers, did chuse *Barabbas* the sonne of the Serpent, and renounced the Sonne of God for being their Lord, and so make up the full measure of their forefathers iniquity, and brought a greater plague upon their posterity, then any which did befall their Ancestors in the wilderness, whether by the biting of Serpents, or other of Gods judgements or punishments.



7. To this effect I took occasion to expound this fact of *Hexikiah obiter* and upon another text in a learned audience many years now agoe, without the tax of any (as farre as I could heare) and with better approbation of some then present, then I expected, because the exposition was new and uncouth. And yet as I have found since, conceived before by a learned man, though no profest Divine. But (as the proverb is) by-standers sometimes see more then they who play the game. And I must freely confesse that for the explication of many places in Scripture I have learned more, or been better confirmed in mine opinions by the Lawyers then by the profest Divines of the French Nation, one, or two excepted. The man to whom I am in this particular beholden, is *Hutman*,

And that which in his history deserves to be had in speciall memory, he demolished & cast down the brazen Serpent, which *Moses* by Gods command had set up in the Desert, that such as were stung by the biting of Serpents, might be healed by looking thereon, when hee perceived the superstitiously-bent people thereunto idolatrously to attribute Divine honor. For there was not in that Image

*Quodque in ipsius historia singulari memoriâ dignum est, serpentem aneum, quem Dei monitu Moses in solitudine statuerat, ut qui serpentum morfu ulcerati essent, eo conspecto sanarentur, excidit atque disjecit, cum animadvertisset populum superstitione imbutum divinas statuae honores tribuere. Non enim ei simulachro vis ulla divinitus inerat, sed cum hac divinae religionis esset pueritia,*

*ritia, Moses hebraea gentis  
padagogus, eo simulachro fu-  
turum Christi de Serpente  
devicto trophaeum designabat,  
cum serpentis nomine callidum  
(ut à principio dictum est) hu-  
mani generis hostem significa-  
ret. Hotman in consolatione  
è sacris literis petit à, de factis  
Ezechiae, pag. 128.*

*\* Scilicet in 3. Cap. ejuslibelli.*

any Divine efficacy, but  
this being the time of In-  
fancy of Gods worship,  
Moses the Schoolmaster  
of the Hebrews, by this  
Image did prefigure Christs  
triumph over the conquered  
Serpent, when by the name  
of Serpent (\* as is said at the  
beginning) he intimated the  
subtill enemy of Mankind.

## CHAP. XXXII.

*That the Sonne of God should suffer without the gates  
of Ierusalem, prefigured by the sacrifice of the Atone-  
ment.*

**B**UT before Gods people could be ca-  
pable of this cure of their soules by  
looking upon him who did vanquish  
the old Serpent, or before he came  
to be the Author of so great salvation: he was to  
make full satisfaction for their sins, whose waight  
had otherwayes pressed all Mankinde down to  
hell. This full reconciliation or atonement be-  
twixt the just impartial Judge and sinfull men, was  
made upon the crosse. But some will demand in  
what part of *Moses* writings this was foretold or  
prefigured? It was most exquisitely foretold and  
prefigured, partly in the alienation of the primacy  
from

from the moneth *Tisri* unto the moneth *Abib*. Untill the law was given, *Tisri* had absolute pre-  
cedency, being the moneth wherein according to  
all probability the world was created. But upon  
the deliverance of *Abrahams* seed from the tyran-  
ny of Egypt, the moneth *Abib* by Gods speciall  
command had both precedency and preeminen-  
cy: Yet not absolute precedency, but precedency  
in respect of that which was more preeminent, to  
wit, for the Spirituall or Ecclesiasticall account; as  
for their accounts temporall, *September* or *Tisri*  
did still retaine precedency. And for this reason  
I take it our Saviour was first proclaimed the  
Messias by *Iohn Baptist* in the moneth *Tisri*, but  
afterwards declared to be the Sonne of God by  
his resurrection from the dead in the moneth  
*Abib*. At his Baptisme he had fulfilled one part of  
the mystery prefigured in the legall feast of  
atonement; which was celebrated upon the tenth  
day of the moneth *Tisri*. In his sufferings upon  
Mount Calvary he did fully accomplish that which  
was prefigured by the legall sacrifices in the day  
of Atonement, and that which was inchoated by  
himselfe at the day of his Baptisme. At his \* Bap-  
tisme he fulfilled the mystery of the scape goate  
bearing these peoples sinnes into the wildernesse,  
and there vanquished the great Tempter who  
had first vanquished them and their forefathers.  
At the feast of the Passeeover in the moneth *Abib*  
he accomplished the mystery prefigured by the  
other goat, whose blood was brought by the high  
Priest into the Sanctuary. Thus much we learne  
from

See Christs  
answer to  
*Iohn*.



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from our Apostle, *Hebr. 13. 10. &c.* Wee have an Altar, whereof they have no right to eat, which serve the Tabernacle. For the bodies of those beasts, whose blood is brought into the Sanctuary by the high Priest for sinne, are burnt without the camp. Wherefore Iesus also, that he might sanctifie the people with his owne blood, suffered without the gate. Let us goe forth therefore unto him without the camp, bearing his reproach. The true meaning or purport of this passage, and the connexion of it with the former, the Reader shall finde more at large in a Sermon to be annexed (by Gods assistance) with others to this present and the former Treatise. All in this place intended by me, is to satisfie such as will be satisfied, that our Saviours sufferings upon the crosse were a most true and proper sacrifice: a sacrifice fully satisfactory for the sinnes of the world: the accomplishment of all the sacrifices of the law: the onely sacrifice whereof the anniversary sacrifices used in the feast of atonement, were but shadows, no true images. Againe, that the anniversary sacrifices of the Paschever which were in the moneth *Abib*, and those in the feast of Atonement were to be joyntly accomplished at one and the same time, to wit, in the first moneth after this peoples delivery out of Egypt; is implied in the alteration of the account upon their deliverance. For that alteration portendeth that in the very same moneth, in which they were delivered, there should be in after times a more generall deliverance of Gods people, whose memory should deserve the precedency of all feasts and solemnities.

ties. Such was that feast of the Pasſeover, wherein our Saviour ſuffered.

2. As for all the circumſtances of place, or time, or the like wherein other legall ſacrifices were offered; the myſteries prefigured by them could not poſſibly be accompliſhed in one and the ſame time, and place by any ſacrifice; not by the ſacrifice of the Sonne of God himſelf, though all-ſufficient for its ſubſtance. For if he ſhould have fulfilled the ſacrifice of Atonement in the feaſt of Atonement, and the ſacrifice of the Paſchal lamb in the month *Abib*, or in the place where it was offered; he muſt have dyed oftner then once, and in more places then one. For the myſtery prefigured by the Paſchal lamb, that was accompliſhed in due time on the day appointed for that ſacrifice. So was the Altar whereon he was offered, that is, the croſſe, the accompliſhment of the figurative place whereon the firſt Paſchal lamb was offered, and that was the lintels or doore poſts of the Iſraelites houſes, on which the blood of the Paſchal lamb was ſprinckled. But the ſlaughter of the Paſchal lamb in the firſt institution, was *intra pomaria*, within the doores or precincts of private families, or within the compaſſe of publick places of meetings. So that in reſpect of the place wherein the true Paſchal lamb, and the true lamb of God was ſlaine or ſacrificed, there is ſome diſparity; yet a full harmony betweene the ſubſtance of both ſacrifices, and the circumſtances of time wherein they were offered. But this defect, or rather this variation concerning the circumſtance

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stance of place, wherein the Paschal Lamb and the Lamb of God, who taketh away the sinnes of the world were offered, is most exactly recompensed by the circumstance of place wherein the body of the hee goat, on which the Lords lot should fall, and other sacrifices in the day of Atonement were by a most peremptory law to be consumed. And that place was without the camp, whilst the posterity of *Iacob* had no Temple or no fixt place of worshipping God, but a mooveable Tabernacle. *Also the bullock for the burnt offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one carry out without the hoast to be burnt in the fire with their skins and with their flesh, and with their dung, \* Lev. 16.27.* This is the Apostles meaning in the forecited place *Hebr. 13.* *Iesus, also, that he might sanctifie the people with his owne blood, suffered without the gate*, that is, without the city, yet neare the suburbs of Jerusalem, whose type or figure was the camp of the Israelites in the wilderness, or at that time wherein the Tabernacle was moveable. For the Tabernacle was but a model or paterne of the Temple in Jerusalem, as the camp of the Israëlites in the wilderness was of Jerusalem it self.

3. And however their G O D, and supreme Lawgiver did by a peremptory law enjoyne his people, that no manner of bloody sacrifice should be offered, or at least no publick solemne feast be celebrated save only in Jerusalem, after the Ark was brought into it and placed in the Temple:

Yet

\* Vide Chy-  
trum in  
hoc caput.



Yet the circumstance of the place, wherein our Saviour was sacrificed, was exactly foreshadowed by the place wherein the anniversary sacrifices in the feast of Atonement during the time of this peoples progresse in the wilderness or moveable Tabernacle, were offered, and that was without the camp, or trenches of that great Congregation.


4. The summe of all the forementioned prefigurations or predictions, whether of our Saviours offering up of himself according to his Fathers will and appointment, or of the times, and places wherein he was offered, is this, that this his offering up of himself was a true and proper sacrifice; a more full satisfaction for all the sinnes or transgressions of men against the morall law of God, then the sacrifices in the feast of atonement or the Pascheover or other anniversary solemnities, were for sins whether of omission or commission meerely against the law of ceremonies. This is most divinely exprest by our Apostle *Hebr. 9.13.* as hath beene handled more at large before.

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## CHAP. XXXIII.

*At what houre of the day our Saviour was crucified, at what houre taken down from the crosse, and of the mysteries ensuing his death.*

**I**  Bout the time of the yeare, as in what moneth, and in what day of the moneth, the Lamb of God was offered or did offer up himself in bloody sacrifice, there is no question of moment, or none at least which may not easily be resolved. But as concerning the time of the day, or hour wherein hee was offered, there is more then variety of opinions amongst the learned: some apparence of contradiction betweene two, over whom were they now alive, no authority now on earth could have any power either of arbitration or jurisdiction. *It was the third houre* (saith S. Mark,) *and they crucified him, &c. 15.25.* designing the time after he was brought to Golgotha, *and refused to taste of the wine mingled with myrrhe*; Whereas S. Iohn speaking of the time a little before Pilat gave sentence, saith, *It was the preparation of the Sabbath, and about the sixth houre. Iohn 19.14.* That the various relations of these two Evangelists (if we take them as they are extant in most copies) should be reconciled, there is a necessity. And if either of their owne writings were to be corrected by the other; S. Iohns Gospel (as Maldonat well observeth) were to be corrected by S. Marks. For S. Marks assertion is punctuall and precise, and betweene the

the ancient Manuscripts and moderne exemplifications of his Gospel, there is no variation: but in *S. Johns* there are. For in some copies yet extant, and in some which *Nonnus* in his Poeticall paraphrast did follow, there is expresse mention of the third houre, not of the sixth. Whence it is probably conjectured by some, that the sixth houre was inserted by the Transcribers of *S. Johns* Gospel for the third, upon a mistake of the figures or numericall characters; the numericall character of the sixth houre being not much unlike the numericall character of the third houre. And yet it cannot be denied that in some ancient Manuscripts of the Greek Testament now extant, the numbers of houres or dayes or yeares are exprest in entire words, not in figures or numericall characters. But whether this manner of expressing numbers was usuall *ab initio*, or in the times when *S. John* wrote, or used at all by him, is not so cleare. For severall ages or revolutions of times have their severall manners of expressions, specially for quoting of Scriptures or deciphering of numbers. And sometimes later ages agree better in this point with the most ancient, then middle ages doe. The determination of this particular, as whether in *S. Johns* time, numbers were exprest at large, or in figures, I referre to professed Antiquaries.

2. But admitting that *S. John* did write expressly, about the sixth houre (not in figures:) Many learned men of severall Churches and Religions, have wittily attempted to salve the ap-



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pearance of contradiction betwixt him and St. Mark, by reducing the manner of measuring the day unto the scale or manner of measuring the night, which they divide into foure parts or watches, every watch containing three houres according to the Sun-diall; So as the first great houre answerable to the watch by night, did begin at six in the morning, and continue till nine which with them was called the third houre; and this third houre answerable to the second watch of the night containing likewise three diurnall houres, did continue untill the mid-day, or twelve of the clock, at which time their sixth houre did commence, and continue till their ninth houre, which is our three a clock in the afternoon, at which time it is without question that our Saviour did yeeld up the Ghost. So that when S. Mark saith, *our Saviour was crucified at the third houre*, that is, about nine a clock in the forenoone, and before twelve, which was the sixth houre; and when S. John saith hee was sentenced to death by Pilat about the sixth houre: wee must take his meaning to bee thus, that hee was so sentenced, as long before the sixth houre, which is our twelve a clock, as after the third houre, which is our nine. So that the precise time of his crucifying should bee about half an houre after ten of the clock. For if wee admit or allow the former scale of dividing the day into the first, third, sixth, and ninth houre, it might as truly bee said, our Saviour was crucified about the sixth houre, as about the third houre, if hee were

were crucified at half an houre after ten. For so some Collegiat statutes which enjoin the shutting of their gates at eight in Winter, and nine in Summer, and opening them about six in Winter, and five in Summer; have beene by legall and authorized construction adjudged to bee rightly observed, so they were shut within half an houre after eight in Winter, or half an houre after nine in Summer: or opened half an houre after six in Winter, and half an houre after five in Summer. So that such as approve the former reconciliation of *S. Mark* and *S. Iohn*, did very cautelously pitch upon the point of time mentioned, that is, half an houre after ten in the morning for the crucifying of our Saviour, or for the point of time wherein *Pilat* did sentence him to death. For this was the just middle point betweene the third houre, and the sixth houre, and did equally referre to both. This reconciliation of the two Evangelists, would have better satisfied me, if the Authors or followers of it had not attempted to have given a reason for it, which I can no way approve, but rather suspect the opinion it self for the improbabilitie of the reason alledged by them.

3. The reason which *Maldonat* (a man free enough to admit misnomers or mistakes in Transcribers of the Gospel) alledgeth for his opinion [that our Saviour was not crucified precisely at the third houre] (as *S. Mark* saith;) is because in his judgement so many busineses or debate-ments as did interpose in that morning, wherein

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our Saviour was sentenced unto the death of the Crosse, could not be dispatched before the third houre, that is nine a clock in the forenoone. But in my opinion (which I submit to better judgments) more busineses by many then the Evangelists relate, might have beene determined according to the course of civill Justice (especially before such as examine them *summariè & de plano*) within lesse time then S. *Mark* and the other Evangelists allot to the examination, arraignment, and adjudication of our Saviour to the death of the Crosse. *Vt primum exortus est dies, Assoone as it was day* (saith S. *Luke*) *the Elders of the people, and the chief Priests and Scribes came together, and led him to their Councel, &c.* Luk.22.66. The time then of their Assembly to examine him (albeit wee account the beginning of the day onely from the Sunne-rising not from the dawning) was at six a clock in the morning, (if not before.) And after they had examined him, the whole multitude of them arose, and led him unto *Pilat* and begun to accuse him, Luk.23.3. And this in all probability was before their second houre, or seven a clock with us in the morning. Now the time of our Saviours circuiting from *Pilat* to *Herod*, and back againe, and all the debatements betwixt *Pilat* and the Jews, which are related by the Evangelists, could not in that tumultuous Congregation take up more time then an houre and an half. So that our Saviour might not onely bee sentenced to death by *Pilat* (as S. *Iohn* relates) but actually crucified, or lifted up upon the Crosse precisely and



and punctually at the third houre, as *S. Marks* words import.

4. If we thus reconcile *S. Iohn*, (or rather the Transcribers of his Gospel) unto *S. Mark*, and his Gospel, as in all copies now it is extant; the harmony between the type and the antitype, or the proportion between the picture and the live substance represented by it, will be most exact. For, we are to consider that the Sonne of God by the sacrifice of himself once for all, was to accomplish not onely the anniversary sacrifices of atonement of the Passeeover, &c. but the continuall daily morning and evening sacrifices. The houre allotted for the morning sacrifice was the third houre, or nine a clock in the forenoone; the houre appointed, and accustomed for the evening sacrifice, was the ninth houre, or three a clock in the afternoone: and at this houre (as the Evangelists joyntly record) our Lord Redeemer did accomplish his sacrifice. *Iesus* (saith *S. Matthew*) *when he had cryed againe with a loud voice* (and that was about the ninth houre) *gave up the ghost. Et ecce aulaum Templi fissum est, and behold the vaile of the Temple was rent in twaine from the top to the bottome.* 27. 46, 50, 51. One speciall importance of the word *Ecce* in this place as in many others, is the present exhibition of that which was promised or portended. The mystery foreshadowed or portended by the anniversary sacrifices of the Paschal Lamb, by the daily morning and evening sacrifices, by those sacrifices of the Atonement whose blood was brought by the high Priest unto the Sanctu-

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ary; was in brief this, that all these rites or solemnities should expire upon the death or sacrifice of the true Lamb of God: and thus much, and more is sealed unto us by that speech of our Saviour a little before his death, *Consummatum est, All is finished, John 19.30.* Now the rending of the vaile immediately after our Saviour had commended his Spirit into his Fathers hands, did betoken *that now*, and not before, the entrance or passage into that most holy place, which was prefigured by the materiall *Sanctum Sanctorum*, was set open not to Priests onely, but to all true beleevvers: That the coelestiall Sanctuary (whether that be *caelum empyreum* the seat of our future blisse, or some other place) was now instantly to be hallowed, or consecrated by the blood of the high Priest himself, as the terrene Tabernacle or Sanctuary was by the legal high Priest with the blood of bullocks or goats, &c.

5. Whithersoever the soule of this our high Priest went that day, wherein he offered the sacrifice of himself, (as whether into the nethermost hell, or into the place where the soules of the righteous men did rest,) there is or should be no question among good Christians but that he was that evening in Paradise. For, so had he promised unto the penitent Malefactor who was crucified with him, with an asseveration equivalent to an oath, *Amen dico tibi, hodie mecum eris in paradiso, Verily I say unto thee, this day thou shalt be with me in Paradise.* As for those sophisticall Novelists (to say no worse) who thus mispoint the words  
of

of his promiſe, *Amen dico tibi hodie, mecum eris in Paradifo*, Verily I ſay unto thee this day, thou ſhalt be with me in Paradifo, to wit, ſometimes hereafter, as at the generall reſurrection of the juſt (though not this very day,) they declare themſelves to be in this particular as in moſt others, more unfit to interpret ſacred Oracles, then Apes to be principall Actors in ſtately dolefull Tragedies. For our Lord and Saviour did moſt graciouſly grant this poore ſoule more then he durſt petition for; and with better expedition, then he could hope for, to wit, a preſent eſtate of bleſſedneſſe, whereas he requested onely to be remembered with ſome mercy or favour without indenting any point of time (after our Saviour had entered into his Kingdome.) And his entrance into that Kingdome was not upon the ſame day wherein he ſuffered, nor within forty dayes after. The Kingdom of heaven was not ſet open to any beleevers, not to *Abraham* himſelf upon our Saviours paſſion or reſurrection, whether that Kingdome import the ſame place wherein *Abraham* before that time was or ſome other. For it is one thing to ſay that the ſoules of righteous men deceased were in heaven before our Saviour aſcended thither: another to ſay they were in the Kingdom of heaven, or Citizens of that Kingdome, which upon the day of our Saviours victory over death was not erected. And he who denyeth the ſoules of the Patriarchs to be partakers of the Kingdom of heaven before our Saviours death, cannot be concluded to grant that they were



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were either in *Limbo* or in any other region under the earth, or under the stars.

6. But to waive further dispute about this point for the present : Our Saviours soule upon the same day wherein he dyed, was in paradise : and so was the soule of the penitent Malefactor, yet not at the same instant (perhaps not within the compasse of the same houre wherein our Saviours soule went thither) in what region soever whether of heaven or earth this paradise was seated. For it is evident out of the Evangelicall histories, that our Saviour did surrender his soule into his fathers hand before either of them who were crucified with him, did expire. For as was before recited out of *S. Matthew 27.50.* immediatly upon the ninth houre our Saviour yeelded up the Ghost. This testimony alone, or this at least with the like, *Mark 15.37.* had been sufficient to prove the Article of our Saviours death. But for the more full satisfaction of all posterity as well of Jews as of Gentiles, God would have the death of his onely Sonne to be remarkably recorded, by the solemn testimony of the Roman Centurion taken upon examination before *Pilat*: *And now when the even was come* (that, I take it, was betwixt five and six of the clock:) *because it was the preparation, that is, the day before the Sabbath*; *Joseph of Arimathea an honourable Counsailler, who also waited for the Kingdome of God, came and went in boldly to Pilat, and craved the body of Jesus.* *And Pilat marvelled if he were already dead, and calling unto him the Centurion, he asked him, whether he had been*  
any

any while dead. And when he knew it of the Centurion, he gave the body to Joseph. Mark 15. 42, 43, &c. That our Saviour died before the other which were crucified with him, is more apparant from the parallel testimony of S. Iohn, 19. 31, 32, &c. The Jews therefore, because it was the preparation, that the bodies should not remain upon the crosse on the Sabbath day, (for that Sabbath day was an high day:) besought Pilat that their legs might be broken, and that they might be taken away. Then came the Souldiers and brake the legs of the first, and of the other which was crucified with him. But when they came to JESUS and saw that he was dead already, they brake not his legs.

7. And thus we may observe that aswell the malignant Jews, as Christs Disciples of the Jewish Nation, and the Roman Souldiers, though unwittingly did strangely combine for the accomplishment of divers prophecies or prefigurations concerning the death of the Sonne of God. Had hee not died before the other two which were crucified with him, his legs had been broken with theirs, and his body had not been interr'd before the setting of the Sunne, as is probable from Pilats demand to the Centurion [*whether he had been any while dead*] before he would give Joseph leave to bury his body. Now if his body had not been interr'd before the Sun-set, or at least before the starrs appeared, the mystery prefigured by the imprisonment of *Ionas* three dayes and three nights in the belly of the whale could not by any Synecdoche have been exactly fulfilled by his blessed

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blessed rest in the grave: but of this hereafter. Again, if the breaking of his legs had not been prevented by his dying before the other two which were crucified with him; the harmony betwixt the manner of his death, and the death of the Paschal Lamb could not have been so exact: *for no bone of it was to be broken, Exodus 12. 46. Numb. 9. 12,* Nor should that which *David* spake of himself, (but of himself as he was the type of Christ) when he was in some perill of breaking his leggs or armes, or some better joynts, have found its accomplishment in the circumstance of our Saviours death. *These things were done* (saith *S. Iohn*) *that the Scripture might be fulfilled, A bone of him shall not be broken. Iohn 19. 36.* This allegation of *S. Iohn* (if my observation faile not) referrs as literally and properly to that saying of *David*, *Psal. 34. 20.* (when he was driven by *Saul* into the cave of *Adullam*) as unto the rite of the Paschal Lamb before cited, *He keepeth all his bones, not one of them is broken.* This was not a meere historicall narration, but a speech typically prophetically, that is, first verified of *David*, and afterwards to be more exactly accomplished in the Son of *David*. Of the same rank was that which followeth, *Evill shall slay the wicked, and they that hate the righteous shall be desolate. The Lord redeemeth the soule of his Servants, and none of them that trust in him, shall be desolate. verse 21, 22.* The truth of this observation was never so punctually proved, or exemplified as in the death of the two Malefactors which were crucified with our Saviour. Though  
 neither



neither of them had any interest in the former promise [*He keepeth all his bones, nor one of them is broken;*] yet the soule of the one who trusted in the Lord, was instantly redeemed, and taken up into Paradise by him: the soule of the other which did hate and revile him, was (to say no worse) left desolate.

8. Again, the law concerning the taking down of such as were hanged on a tree (though not strangled,) before the night went over them, had not been accomplished in our Saviour, unless the day wherein he dyed had been the preparation to the great Sabbath. For it was not the zeale of the Jews unto the due observation of this law, but feare of polluting this great Sabbath which mooved them to become petitioners unto Pilas, that the bodies of all that were then crucified might be taken downe, and carryed away before the beginning of the Sabbath, which was in the twilight following. The law which out of this feare they occasioned to be observed and fulfilled, is extant, *Deuteron. 21. 22, 23.* *And if a man have committed a sinne worthy of death, and he be to be put to death, and thou hang him on a tree: his body shall not remaine upon the tree, but thou shalt in any wise bury him that day: for he that is hanged is accursed of God: that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.* That this law had a speciall reference or pre-aspect unto our Saviours death upon the crosse, S. Paul hath taught us, *Galat. 3. 13.* *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written,*

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written, *Cursed is every one that hangeth on a tree.* Lastly, however the Centurion and the Souldiers apprehended no necessity of breaking our Saviours legs, as being perswaded that he had been a good while dead, and fit to be buried: Yet one of them to make all (as we say) sure, pierced his side while he was yet hanging upon the crosse, with a speare, striking him (as by the posture of his body is probable) under the short ribbs through his very heart: otherwise he might have broken one, or more of his bones. And this, as *S. Iohn* instructs us, was done that another Scripture might be fulfilled, *And they shall look on him whom they have pierced,* *Iohn 19:37.* The prophecy which by this accident was exactly fulfilled, we have *Zachar. 12. 8, 9, &c.* *In that day shall the Lord defend the Inhabitants of Ierusalem, and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the Angel of the Lord before them. And it shall come to passe in that day, that I will seek to destroy all the Nations that come against Ierusalem. And I will poure upon the house of David, and upon the Inhabitants of Ierusalem, the Spirit of Grace and supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his onely sonne, &c.*

9. This sacred passage lieth punctually under that line or rule for interpreting sacred oracles, which in these commentaries hath been oft heretofore mentioned: that is, it is a passage which cannot be literally verified of any person besides God himself, nor could it have been fulfilled in  
 God

God himself otherwise, then as he was incarnate, made subject to death, and violent percussio after death. But whether this passage either according to the literall sense of the Prophet, or to the intention of S. *Iohn* in avouching the fulfilling of it, amount to any more then hath been said, or (in particular) to inferre [that *reall communication* of properties between the divine and humane nature of Christ,] which some of the most learned in the Lutheran Church would from this place (in speciall) presse upon us; is a disquisition more proper to the Article of the holy Catholique Church, then to this Treatise of the Humiliation of the Sonne of God. That humiliation (as I conceive) did expire with his death; or at least when he was taken downe from the crosse after his sacred sides had been so pierced, as S. *Iohn* relates by that rude Roman Souldier, whose name by unwritten tradition was *Longius*, but a name (as I suppose) mistaken for the weapon wherewith he pierced him, which was *Longius*.

The



*The Conclusion of this Treatise.*

**I**T followeth in the Apostles Creed that he *was buried*, that *he descended into hell*. In what sense soever we take this word *buried*, the historicall truth of it is most punctually recorded by the Evangelists. The one-ly *quere* which this article, or this part of the article will admit, is, whether by his buriall we are to understand the interring or depositure of his body in the monument: or rather his imbalming by *Ioseph* or *Nicodemus*, who did accomplish that work which the good woman before his death did fore signify, or begin by pouring out that precious ointment on his head. This *quere* hath been long agoe proposed by some learned men in the \* French and German Churches, who seem to deny the local descension of his soule into hell, either into the place of the damned, or into *Limbum patrum*. But this truth they have denyed or questioned with better moderation and discretion, then such of our Native English as either have questioned or opposed our Churches meaning in this Article. For by his descending into hell, these men would have us understand the interring or depositure of his body in the monument or sepulchre wherein no man had been laid before, being before imbalmed, *as the manner of the Jews was to bury*, *Iohn* 19 40. But for pleading one way or other of Christ his descension into hell, at this time, or in this place, I have excluded my self in the

\* *Vide Petrum Ramū in Commentariis de fide Capite 130. de Christi sepultura. Et Tremellium in editione Syriaci Testamenti.*

the \* generall division of this and the ensuing Treatise, which was concerning the humiliation and exaltation of the Sonne of God. Now unto whether member of this dichotomie or generall division, the buriall, interring, or descension of the Sonne of God into hell, should be referr'd; I am not as yet resolved by any Catholick consent: But in my private opinion, I think rather to the *Exaltation or Consecration of the Sonne of God* to his everlasting Priesthood. And unto this Treatise principally intended by mee in these long Commentaries upon the Apostles Creed, I must crave pardon to referr all those other moderne Controversies concerning the extent of our Saviours sufferings, *for whom he dyed; for whom he rose again; whether the redemption purchased by his blood, was universal to all mankind, or to the elect or predestinated onely; or (seeing redemption is a terme importing matter divisible,) what part of redemption purchased by Christ, was common to Adam, and all that came after him; what part more proper to such as under the law were circumcised, or in the time of the Gospell baptized; what part of the same redemption, is peculiar to the Elect or predestinate.*

In the meane time I conclude this Treatise concerning the humiliation of the Sonne of God, with that excellent prayer for the peace of the Church, first conceived in Latine by *Erasmus*, and afterwards set forth A<sup>o</sup> D<sup>ni</sup> M. D. XLV. both in Latine and English, as a part or appendix of

that Primmer or Liturgie which K. Henry the 8. caused to be published by the Supreme Authority of the Church of England, with divers other godly prayers yet retained, as appertinences if not as genuine parts of our Communion book. Why this prayer for the peace of the Church should be left out, I suppose the moderat and devout Reader will wonder with me.

**D**omine Iesu Christe, qui omnipotētiā tuā fecisti omnes creaturas, visibiles, invisibiles, & divinā sapientiā tuā gubernasti disposuistiq; omnia ordinate, qui ineffabili bonitate tua custodis, defendis, promoveſque omnia, qui profunda misericordia tua reficis ruinosā, renovas collapsā, vivificas mortuos: digneris (precamur) ad extremum, in dilectam sponsam tuam Ecclesiā, dulcem illam & misericordē volū tuum, quod ecclesia omnia terrestriaque, & quæ supra cælum infraque terram sunt pacificas, conjicere: digneris teneros misericordēſque oculos in nos convertere, quibus Petrum semel, magnum Ec-

**L**ord JESUS CHRIST, which of thine Almightinesse madeſt all Creatures both visible and invisible, which of thy godly wisdomē governest and setteſt all things in most goodly order, which of thine unspeakable goodnes keapeſt, defendest, & furtherest all things, which of thy deep mercy restoreſt the decayed, renewest the fallen, raiseſt the dead: vouchsafe (we pray thee) at last to cast downe thy countenance upon thy welbelovēd Spouse the Church; but let it be that amiable and mercifull Countenance wherewith thou pacifiest all things in heaven, in earth, and whatsoever is above heaven and under the earth: vouchsafe to cast upon us those tender and pitifull eyes, with which



which thou diddest once behold *Peter* that great Shepherd of thy Church, and forthwith he remembred himself and repented; with which eyes thou once diddest view the scattered multitude, and wert moved with compassion, that for lack of a good Shepherd they wandered as sheep dispersed & strayed asunder. Thou seest (O good Shepherde) what sundry sorts of Wolves have broken into thy sheep-cotes, of whom every one crieth, Here is Christ, here is Christ: so that if it were possible, the very perfect persons should be brought into error. Thou seest with what winds, with what waves, with what stormes thy silly ship is tossed, thy ship wherein thy little flock is in perill to be drowned. And what is now left, but that it utterly sink, and wee all perish? Of this tempest and storme we may thank our own wickednesse and sinfull living; we espie it well and confesse it, we espy thy righteousnesse, and wee bewaile our unrighteousnesse: but wee appeale to thy

*clesia tua Pastorem aspexisti, & continuo rediit secum in memoriam, & pœnitentiã ductus est; quibus dispersam semel multitudinem perlustrasti, & misericordia commovebaris, quod boni Pastoris defectu errabant quasi oves sparsa palantesque. Tu satis vides, bone pastor, quot varia luporum genera in ovilia tua irruerunt, è quibus unusquisque clamat, Hic Christus est, hic Christus est: ita ut, si fieri posset, in errores deducerentur electi. Tu vides quibus flatibus, quibus fluctibus, quibus tempestatibus misera navis jactatur, in qua pusillus grex tuus de submersione periclitatur. Quid autem nunc restat, nisi ut prorsum submergatur, omnesque nos pereamus? huius tempestatis causa est nostra iniquitas & depravata vita, hac nos videmus & confitemur, iustitiam tuam cernimus, & iniustitiam nostram lamentamur: sed ad misericordiam tuam provocamus quæ*

(secundum Psalmum Prophe-  
tae tui) exuperat omnia o-  
pera tua: multa supplicia  
sustinuimus, multis bellis  
fracti, multis iacturis bono-  
rum consumpti, tot morbo-  
rum pestiumque generibus  
flagellati, tot fluctibus quas-  
sati, tot perterriti; &  
nullus tamen nobis ita fati-  
gatis, & inusitata malorum  
vi debilitatis, portus perfu-  
giumque apparet, sed quoti-  
die magis magisque graves  
pluresque poena imminere  
cervicibus nostris viden-  
tur. Non hic de tua asperi-  
tate conquerimur, miseri-  
cordissime Domine, sed tu-  
am potius misericordiam in-  
tuemur, quod longe gravio-  
res plagas commeriti su-  
mus. Nos vero abs te, mise-  
ricordissime Domine preca-  
mur, non quid meritis no-  
stris dignum sit consideres  
aut perpendas: sed potius  
quid deceat misericordiam  
tuam, sine qua ne Angeli qui-  
dem in caelo consistere possunt,  
nedum nos vasa luti infirma.  
Miserere nostri Redemptor

mercy which (according to the  
Psalm of thy Prophet) sur-  
mounteth all thy works: wee  
have now suffred much punish-  
ment, being souffed with so ma-  
ny warres, consumed with such  
losses of goods, scourged with  
so many sorts of diseases and  
pestilences, shaken with so ma-  
ny floods, feared with so many  
strange sights from heaven, and  
yet appeare there no where a-  
ny haven or Port unto us being  
thus tired and forlorne among  
so strange evils, but still every  
day more grievous punishmēts,  
and more seeme to hang over  
our heads. We complaine not  
of thy sharpnesse, most tender  
Saviour, but we espy here also  
thy mercy, forasmuch, as much  
grievouſer plagues we have de-  
served. But O most mercifull  
Jesu, we beseech thee, that thou  
wilt not consider ne weigh  
what is due for our deservings,  
but rather what becommeth  
thy mercy, without which nei-  
ther the Angels in heaven can  
stand sure before thee, much  
lesse wee silly vessells of clay.  
Have mercy on us, O Redeem-  
mer,

mer, which art easie to bee intrated, not that we be worthy of thy mercy, but give thou this glory unto thine owne Name. Suffer not that the Jews, Turks, and the rest of the Pannims, which either have not known thee, or doe envy thy glory, should continually triumph over us, and say; Where is their God, where is their Redeemer, where is their Saviour, where is their Bridegroom, that they thus boast on? These opprobrious words & upbraidings redound unto thee, O Lord, while by our evils, men weigh and esteeme thy goodness: they think wee be forsaken, whom they see not amended. Once when thou sleptst in the ship, and a tempest suddenly arising threatned death to all in the ship; thou awokest at the outcry of a few disciples, and straightway at thine Almighty word the waters couched, the winds fell, the storme was suddenly turned into a great calme: the dumbe waters know their makers voice. Now in this farre greater tem-

*noster, qui facillimè exoraris, non quòd nos misericordiâ tuâ digni sumus; sed hanc gloriam nomini tuo dato. Ne patiaris Iudeos, Turcas, reliquosque qui vel non noverunt te vel gloria tua invident, perpetuò de nobis triumphare, & dicere; Vbi Deus, ubi Redemptor, ubi Servator, ubi Sponsus illorum est? Hac contumeliosa verba & convitia in te Domine redundant, dum ex malis nostris bonitatem tuam existimant, nos derelinqui putant, quos emendari non cernunt. Cum semel in navigio dormires, & tempestas subito exortaminaretur mortem omnibus qui in navi erant, ad clamorem paucorum Discipulorum excitabaris, & continuo fluctus quieverunt, ventus cessavit, tempestas in magnam tranquillitatem conversa est; Aqua mutæ Creatoris vocem agnoverunt. In hac autem longè graviore tempestate, in qua non paucorum ho-*



minum corpora in discrimen  
veniunt, sed innumerabiles  
animæ periclitant; ad vo-  
cem universæ Ecclesiæ tuæ,  
Domine, precamur ut vige-  
les, quæ nunc in periculo  
submersionis est. Tot jam  
millia hominum clamitant,  
Domine, serva nos, perimus,  
tempestas hæc humanam po-  
tentiam superat, immo verò  
conatus eorum qui illi præsidi-  
um ferrent, in contrarium  
avertuntur. Quod hæc præ-  
stabit, solum verbum tuum  
est: Verbo solum oris tui dici-  
to, Tempestas cessa, & confe-  
ctissima tranquillitas expetita  
apparebit. Quot millibus im-  
piorum pepercisses, si in civi-  
tate Sodome vel decem in-  
venti fuissent: nunc verò tot  
millibus hominum gloriam  
nominis tui amantium, &  
propter decorem domus tuæ  
gementium, non horum preci-  
bus adductus iram remittes,  
& consuetarum antiquarum-  
que misericordiarum tuarum  
recordaberis? an non divinâ  
sapientiâ tuâ nostram stultiti-  
am in gloriam tuâ converteres?

pest, wherein not a few mens  
bodies be in danger, but innu-  
merable soules: wee beseech  
thee at the cry of thy holy  
Church, which is in danger of  
drowning, that thou wilt a-  
wake. So many thousands of  
men doe crie, Lord save us, we  
perish, the tempest is past mans  
power: yea we see that the in-  
deavours of them that would  
help it, doe turne cleane a con-  
trary way. It is thy word that  
must doe the deed, Lord Jesu.  
Onely say thou with a word of  
thy mouth, Cease ô tempest,  
and forthwith shall the desired  
calme appeare. Thou wouldest  
have spared so many thousands  
of most wicked men, if in the  
City of Sodom had been found  
but ten good men. Now here  
be so many thousands of men,  
which love the glory of thy  
Name, which sigh for the beau-  
ty of thy house; and wilt thou  
not at these mens prayers let  
goe thine anger and remember  
thine accustomed and old mer-  
cies? Shalt thou not with thy  
heavenly policy turne our fol-  
ly into thy glory? Shalt thou

not

not turne the wicked mens evils into thy Churches good? For thy mercy is wont then most of all to succour, when the thing is with us past remedie, and neither the might nor wisdom of men can help it. Thou alone bringest things that bee never so out of order, into order againe: which art the onely Author and maintainer of peace. Thou framedst that old confusion, which wee call *Chaos*, wherein without order, without fashion confusely lay the discordant seeds of things, and with a wonderfull order the things that of nature fought together, thou diddest ally and knit in a perpetuall band. But how much greater confusion is this, where is no charity, no fidelity, no bonds of love, no reverence neither of lawes, nor yet of rulers; no agreement of opinions, but as it were in a misordered quire, every man singeth a contrary note. Among the heavenly Planets is no dissention, all foure Elements keep their place, every one doe their office where-

*an non malorum improbitatem in Ecclesia tua bonum commutabit? cum enim misericordia tua solet omnia sublevare, cum res nobis immedicabilis esse videtur: nec potentia aut sapientia humana corrigi potest. Tu solus res etiam inordinatissimas in ordinem adducis, qui solus author conservatorque pacis es. Tu antiquam confusionem quam Chaos appellamus formavisti, in qua sine ordine, sine modo, perturbate discordia semina rerum jacebant, & admirabili serie res natura sua pugnantes, vinculo perpetuo copulavisti & colligavisti. Quanto quæso, major confusio est hæc, ubi nulla charitas, nulla fides, nulla copulatio amoris, nulla legum, nulla Magistratuum reverentia, nulla opinionum consensus, sed quasi in perturbatissimo choro, unusquisque diversum canit. In cælestibus planetis nulla est dissensio, elementa suas sedes tenent, unumquodque constitutum sibi officium facit:*

& sponsam suam cuius causa  
 omnia facta sunt, continua  
 sic dissensione perire & la-  
 befactari permittis? Ma-  
 losne spiritus seditionis au-  
 thores atque ministros,  
 in ditione tua sine ulla re-  
 prehensione ita regnare  
 permittes? potentem il-  
 lum iniquitatis ducem,  
 quem semel dejeceris, ca-  
 stra invadere & milites  
 tuos spoliare sines? Cum  
 hic in hominibus versaba-  
 ris, vocem tuam fugiebant  
 demones. Emitte quasum-  
 mus Domine, Spiritum  
 tuum qui è pectoribus om-  
 nium nomen tuum profiten-  
 tium, malos spiritus, ma-  
 gistros intemperantia, a-  
 varitia, vanæ gloriæ, libi-  
 dinum, scelerum, discordia  
 abigat. Crea in nobis, Rex,  
 & Deus noster, cor mun-  
 dum, & Spiritum sanctum  
 tuum in pectoribus nostris  
 renova, nec Spiritum san-  
 ctum tuum auferas à no-  
 bis. Restitue nobis fructum  
 salutaris sanitatis tuae, &  
 Spiritu principali corrobora

unto they bee appointed. And  
 wilt thou suffer thy Spouse, for  
 whose sake all things were  
 made, thus by continuall dis-  
 cords to perish & go to wrack?  
 Shalt thou suffer the wicked  
 spirits, which bee authors and  
 workers of discord, to beare  
 such a swinge in thy Kingdome  
 unchecked? Shalt thou suffer  
 the strong Captaine of mis-  
 chief, whom thou once over-  
 threwest, againe to invade thy  
 tents and to spoile thy souldi-  
 ers? When thou wert here a  
 man conversant amongst men,  
 at thy voice fled the devills.  
 Send forth we beseech thee, O  
 Lord, thy Spirit which may  
 drive away out of the breasts  
 of all them that professe thy  
 Name, the wicked spirits, ma-  
 sters of riot, of covetousnesse,  
 of vaine glory, of carnall lust,  
 of mischief, and of discord.  
 Create in us, O our God and  
 King, a cleane heart, and renew  
 thy holy Spirit in our breasts,  
 pluck not from us thy holy  
 Ghost. Render unto us the joy  
 of thy sauing health, and with  
 thy principall Spirit, streng-  
 then



then thy Spouse and the Herd-  
men thereof. By this Spirit  
thou reconciledst the earthly  
to the heavenly: by this thou  
didst frame and reduce, so ma-  
ny tongues, so many Nations,  
so many sundry sorts of men  
into one body of a Church;  
which body by the same Spirit  
is knit to thee their head. This  
Spirit, if thou wilt vouchsafe  
to renew in all mens hearts,  
then shall also these forreigne  
miseries cease, or if they cease  
not, at least they shall turne to  
the profit and availe of them  
which love thee. Stay this con-  
fusion, set in order this horrible  
Chaos (O Lord Jesu;) let thy  
Spirit stretch out it self upon  
these waters of evill wavering  
opinions. And because thy Spi-  
rit, which according to thy Pro-  
phets saying cōtaineth al things  
hath also the sciēce of speaking:  
make, that like as unto all them  
which bee of thy house, is all  
one light, one Baptisme, one  
God, one hope, one Spirit: so  
they may also have one voice,  
one note, and song, professing  
one Catholique truth. When

*Sponsam, Pastoresque ejus.  
Hoc Spiritu reconciliaſti  
cœleſtia terreſtribus, hoc  
formaſti ac reduxiſti tot  
linguas, tot nationes, tam  
diverſa hominum genera  
in unum corpus Eccleſiæ,  
quod corpus eodem Spiritu  
copulatur capiti. Hunc Spi-  
ritum ſi in omnium homi-  
num cordibus renovare  
digneris, tum externæ hæ-  
 quoque miſeriæ ceſſabunt:  
aut ſi non ceſſaverint, ad  
fructum ſaltem, utilitatem-  
que diligentium te tradu-  
centur. Siſte hanc Domine  
Jeſu, confuſionem; hoc hor-  
ribile Chaos in ordinem ad-  
ducito: expande Spiritum  
tuum ſuper aquas malè flu-  
ſuantium opinionū. Et quia  
Spiritus tuus, qui juxta Pro-  
phetæ ſententiam continet  
omnia, ſcientiam etiam ha-  
bet vocis: effice ut quemad-  
modum omnibus qui in do-  
mo tua ſunt, anum lumen,  
unus Baptiſmus, unus Deus,  
una ſpes, unus Spiritus, ſic u-  
nā quoq; habeant vocē, unam  
cantilenā, unū ſonū, unā ca-  
tholicam*

*tholicam veritatē profitentes. Cum in cælum gloriōse ascendiſti, demiſiſti de cælo res precioſiſſimas; dediſti dona hominibus, varia munera ſpiritus diuiſiſti: renoua Domine de Cælo veterem bonitatem, da nunc Eccleſia labefacta & inclinata, quod illi emergenti, & exorienti initio dederas; Da Principibus Magiſtratibusque gratiam timoris tui: ut ita Republicam ſuam gubernent, quaſi ſtatim tibi Regi Regum rationem reddituri. Da ſapientiam ſemper aſſiſtricem illis, ut quodcumque optimum factu fuerit, & animo provideant, & factis perſequantur. Da Episcopis tuis donum prophetiæ, ut ſanctas Scripturas non ex ſuis ingeniis, ſed tua inſpiratione declarent & interpretentur. Da triplicem illis charitatem, quam à Petro requirebas, quando illius cura oves tuas commiſiſti. Da Sacerdotibus tuis*

betake unto him the charge of thy ſheep. Give to the Priests the

thou diddeſt mount up to heaven triumphantly, thou threweſt out from above thy precious things, thou gavest gifts amongſt men, thou dealtſt ſundry rewards of thy Spirit. Renew againe from above thy old bountifulneſſe, give that thing to thy Church now fainting & growing downward, that thou gaueſt unto her ſhooting up, at her firſt beginning. Give unto Princes and Rulers the grace ſo to ſtand in awe of thee, that they ſo may guide the Common-Weale, as they ſhould ſhortly render accompt unto thee that art the King of kings. Give wiſdome to bee alwayes aſſiſtant unto them, that whatſoever is beſt to bee done, they may eſpy it in their minde, and purſue the ſame in their doings. Give to the Biſhops the gift of prophecy, that they may declare and interpret holy Scripture, not of their owne braine but of thine inſpiring. Give them the threefold charity which thou once demandedſt of Peter, what time thou didſt

the

the love of sobernesse and of chastity. Give to thy people a good will to follow thy Commandements, and a readinesse to obey such persons as thou hast appointed over them. So shall it come to passe, if through thy gift thy Princes shall command that thou requirest, if thy Pastors and Herdmen shall teach the same, and thy people obey them both: that the old dignity and tranquillity of the Church shal returne again with a goodly order unto the glory of thy Name. Thou sparedst the Ninevites appointed to be destroyed, as soone as they converted to repentance: and wilt thou despise thy house falling downe at thy feet, which instead of sackcloth hath sighes, and instead of ashes teares? Thou promisedst forgivenesse to such as turne unto thee, but this self thing is thy gift, a man to turne with his whole heart unto thee, to the intent all our goodnesse should redound unto thy glory. Thou art the maker, repaire the work that thou hast fashioned. Thou art the Re-

*temperantiae, castitatisque  
amorem. Da populo tuo  
studium sequendi mandata  
tua, & promptitudinem obe-  
diendi iis, quos tu super illos  
constituisti. Ita fiet, ut si  
largitate tua principes ea  
imperent, quae tu praecipis;  
pastores eadem doceant, po-  
pulus utrisque pareat: vete-  
ris Ecclesiae dignitas, tran-  
quillitasque cum ordinis con-  
servatione ad gloriam  
Nominis tui reflarescat.  
Ninivitis pepercisti mor-  
ti addictis, statim ut ad  
penitentiam conversi fue-  
rant: & domum tuam in-  
clinantem iam & corruen-  
tem despicies, quae vice sacci  
gemitus, vice cinerum la-  
chrymas profundit? pro-  
misisti remissionem conver-  
sis ad te: at hoc donum  
tuum est, ut quis cum toto  
corde suo ad te converta-  
tur, ut omnis bonitas nostra  
ad gloriam tuam redundet.  
Tu factor es, refice opus  
tuum quod formasti: Tu  
Redemptor es, serva quod  
emisti: Tu Servator es,*  
ne



ne sinas perire qui tibi in-  
nituntur: Tu Dominus es &  
possessor, vendica possessionem  
tuam; Tu caput es, opem fer  
membris; Tu Rex es, da no-  
bis legum tuarum reveren-  
tiam: Tu princeps pacis es,  
aspira nobis fraternam cha-  
ritatem: Tu Deus miserere  
supplicum tuorum, sis (ut be-  
atus Paulus loquitur) omnia  
in omnibus, ut universus  
Ecclesie tue chorus consen-  
tientibus animis & vocibus  
consonantibus gratias de mi-  
sericordia inventa agant  
Patri, Filio, & Spiritui san-  
cto, qui pro perfectissimo con-  
cordia exemplo personarum  
proprietae distinguuntur &  
conjunctione natura adunan-  
tur, quibus laus, & gloria  
ad omnem aeternitatē. Amen.

whom be praise and glory eternally. Amen.

deemer; save that thou hast  
bought. Thou art the Saviour;  
suffer not them to perish which  
do hang on thee. Thou art the  
Lord and owner; challenge thy  
possession. Thou art the head;  
helpe thy members. Thou art  
the King; give us a reverence  
of thy Lawes. Thou art the  
Prince of peace; breathe upon  
us brotherly love. Thou art the  
God, have pity on thy humble  
beseechers: be thou, according  
to Pauls saying, all things in all  
men, to the intent, the whole  
quire of thy Church with a-  
greeing mindes and consonant  
voyces for mercy obtained at  
thy hands, may give thanks to  
the Father, Sonne, and holy  
Ghost, which after the most  
perfect example of concord, be  
distinced in property of per-  
sons, and one in nature, to

**FINIS.**



# A CATALOGVE OF the severall Treatises heretofore published by the Author.

(\* \* \*)

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